

# *The* CHRISTIAN CENTURY



*A Journal of Religion*

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## SPRING BOOK NUMBER

*Interpretations and Reviews by*

Vachel Lindsay  
Gaius Glenn Atkins  
Herbert A. Youtz  
Paul Hutchinson

Ernest F. Tittle  
Ambrose W. Vernon  
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By Charles Clayton Morrison

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## EDITORIAL

### The Results of the Bok Plan Ballot

THE KEEN REGRET which we felt at the time the Bok prize plan was announced has been increased by the final disclosure of the results of the balloting. According to the published report, only 610,558 ballots were cast, of which 534,177 were for and 76,381 were against the plan. Seven million ballots were sent out, besides those printed in 90 per cent of the nation's newspapers. It is claimed that 40,000,000 people were reached by the proposal. In view of the fact that no restrictions were placed upon the balloting, either as to the age of the voter or the number of times he might vote, the results are deeply disappointing and almost utterly lacking in significance. Mr. Bok is reported to have spent a fortune—the amount estimated was as high as \$600,000, or nearly one dollar per vote—in getting his prize offer before the public and then getting out the vote. This marks the end of what began as a highly inspiring act of public service on Mr. Bok's part. The unfruitfulness of the project is explained by several factors. The plan was put out as a yes or no proposal. No alternative was coupled with the prize plan for which the voter might have expressed a preference. Thus the project took the form of propaganda for the league of nations and failed entirely to stimulate discussion. The educative value of a discussion of alternative plans would have been worth the great and generous expenditure even had the voting been indecisive. But the educational value of the yes or no campaign has proved inconsequential. Deeper than these factors, however, is the lack of public interest in any peace scheme which proposes by gingerly indirection to get at the war evil. The Levermore plan which won Mr. Bok's prize made the impression of being just another piece of political diletantism, formulated in

the interest of assumed "practicality" to get past the prejudices and fears of America's isolationists. The peace lovers of this country will do well to learn from the Bok plan episode that only radical, comprehensive and direct measures against war will do more than start an ineffectual ripple on the surface of public interest. There are three anti-war ideas now really alive in America, and no more. They are pacifism which is an individual program, excommunication which is a program for the organized church, and outlawry which is a program for our nation and all the states of the world. These three are all separable from one another. Pacifism is making its appeal increasingly to the Christian conscience. It stands or falls on the merits of such appeal. Neither excommunication nor outlawry involves pacifism. And while outlawry will surely be brought about by excommunication, neither logically requires nor implies the other. All of these are direct frontal attacks upon war, and it would seem that the public mind has reached a point where it is done with oblique approaches and trimming compromises.

### The Drift Toward Prohibition

EVERY PROPHECY of the prohibitionists is proving true. Lloyd George, the world's leading knockabout politician, and Stephen Graham, the world's leading knockabout traveler, are the latest to testify in England to the economic advantages that the United States is reaping. And within this country there is a clear increase in the sentiment to take the dry regime seriously and enforce the laws honestly. William Allen White said, years ago, that the sobering up of a nation is not essentially different from that of an individual. The process takes time. But it is already possible to see the way in which things are going.

A noble lord on the other side of the Atlantic has committed suicide because rum-running did not prove as profitable as the newspaper reports had suggested it would. The convention just held by women in Washington, presided over by Mrs. Herbert Hoover, and supported by other equally distinguished names, while it may be suspected of having had some slight political significance, was likewise an evidence of the determination of the nation's homemakers to keep the country dry. The convention of college representatives has equal meaning. Now comes Judge Thompson of the federal court in the eastern district of Pennsylvania with a sentence of guilty impartially distributed between the man who buys bootleg booze and the man who sells it. A high judicial precedent is thus established that will be of inestimable value for the future. "My private bootlegger" is getting to be less of a joke; less of an evidence of social standing. The truth is that the country is really drying up, in spirit as well as in legislation. In the words of the play that is so suggestively reaching the end of its run just now, Al, the bootlegger, may have been here, but Al's going.

### Patronizing Misrepresentation Will Not Suppress this Prophet

**N**O READER OF THE DAILY PRESS who knows Dr. Ernest F. Tittle will be misled by the headlines into imagining that that brave prophet sought Elijah's cave of safety on the first Sunday after the now famous Epworth League meeting was held in his church. In line with their policy of distortion and fabrication the newspapers tried to make it appear that Dr. Tittle in his Sunday sermon had toed the scratch-line drawn by the hundred per centers. Gleeefully they seized upon his declaration of loyalty, as if it were a declaration which only their kind of patriots could make and opponents of war could not make. With avid delight they flung across their pages banner headlines telling that the pastor had acknowledged that a mistake had been made in inviting Mr. Brent Dow Allinson to speak. No attempt was made, however, to get at Dr. Tittle's reason for this admission, but it was left for the reader to assume that the reason lay in the fact that Mr. Allinson was a pacifist and had spent two years in jail as a conscientious objector. On this interpretation the press and the legion slapped a cheery O. K. upon the back of the preacher and again turned their terrorizing apparatus upon the thirty-eight undergraduates at Northwestern and the fifty ex-service men of the theological seminary.

### To Investigate Record of Conscientious Objector

**I**F ANYONE IMAGINES that this patronizing misinterpretation of his words will succeed in suppressing Dr. Tittle's conviction on the peace and war issue we venture to predict that such a one is due shortly for a rude shock. The facts are that Dr. Tittle left Chicago two hours after the Epworth League meeting, and returned the following Saturday to confront a church and community stirred by the press and the American legion into a seething controversy. In the space of a few hours he was compelled to formulate a state-

ment adequate to the complex and crucial moment. That portion of his statement which intimated the inadvisability of inviting Mr. Allinson in the first place to speak was, as Dr. Tittle now states, based upon the generally accepted belief that Mr. Allinson's character is tainted with forms of disloyalty quite apart from his conscientious objections to war. Charges to this effect were contained in Dean Wigmore's protest read at the Epworth League meeting. But Dr. Tittle consistently held that, the invitation having been given, Mr. Allinson should not have been called off, at the last hour, under pressure. Learning, after Sunday, that it was the conviction on the part of some well-informed citizens of Chicago that Mr. Allinson was during the war made the victim of one of the most brutal persecutions which the press and the military authorities could in those frenzied days devise, Dr. Tittle suggested that a committee to investigate Mr. Allinson's case be created, of which he himself desired to be a member. Such a committee is now being formed. It will go into the records and present its findings to the public. If the facts disclose what those who know Brent Allinson believe, namely, that this young American has been crucified for his conscientious convictions and for nothing else, it is a safe prediction that Dr. Tittle will have a word or two further to speak upon the subject.

### Sergeant Reid Tells 'em

**S**ERGEANT REID is back from France. The fact is that he has settled in Whitestone, out of Long Island, and become something of a pillar in the Methodist church there. Sunday school superintendent, and all that sort of thing. Two or three weeks ago Sergeant Reid's pastor went to conference, and asked his stalwart layman to fill the pulpit. The sergeant read of the conference sessions; read how the bishop had scolded the brethren for bringing in an anti-war resolution; how he had yearned in public for the chance to do his episcopal bit in khaki again. So Sergeant Reid, who had been wondering what to talk about when church-time came, felt "moved" as a Quaker would say. And this, according to the papers, is part of what the good people of Whitestone had to listen to: "Last week one of our Methodist leaders lauded the spiritual exaltation gained by our young men in the recent war, and decried an effort to have the church take a stand against future bloodshed. Perhaps there is some excuse for such talk from a man who spent his period of service in France lecturing and preaching to the boys and visiting them in hospitals—all well behind the danger zone. But I have never heard any of the boys who laid on hospital cots, or who lost their legs, or who cursed the Huns and the mud in the front trenches speak of the spiritual exaltation of their experience. I am afraid that any clergyman who sees spiritual value in a struggle that costs 26,000,000 lives and leaves the world asking if there is anything good in this so-called Christian civilization, needs to re-read Christ's words in the New Testament. If the church does not teach the nations that war is always wrong, that it is never and can never be Christ's way of settling disputes between groups of men, who can or who will teach them? It seems to

me that this is one of the great tasks and duties and opportunities of the Christian churches today, to outlaw war." That's the trouble with letting a layman into a pulpit; he's likely to say something.

### Denominations and Community Churches

THAT NOT ALL preachers within the regular ranks of one of the denominations are particularly happy in the attitude of aloofness frequently assumed toward the formation of community churches is indicated by such words as follow. They are written by the Rev. W. L. Hadsell, a Methodist minister in Nebraska, and appear in the course of an article in *Zion's Herald* to which the editor calls especial editorial attention. "As a result of this autocratic hierarchy"—this is the term that Mr. Hadsell applies to the Methodist episcopacy—"Methodism is losing many community churches which otherwise it could retain. The small overchurched towns are rapidly developing a community consciousness which tends to express itself along democratic lines. Even where the Methodist church is predominant and preferred by the majority of the people, because of its autocratic system the community decides to reorganize itself and unite with one of the more democratic denominations. This will become increasingly so when the fallacy propagated by district superintendents is exploded, namely, that the community church is not a success. Of course it is not a success from the standpoint of being exploited in the interests of an autocratic system and its highly paid agents, the connectional men. The community church is a success where the community can get able leadership, and where it is not interfered with by the highly paid connectional men of three or four competing denominations, whose word is taken as final authority by some credulous people of the town in which their denominations are determined to unite."

### Offending the Little Ones

THE RESOLUTION providing for a constitutional amendment that will give the federal government power to legislate regarding child labor is the most vital human issue before congress in this session. It is in danger of being smothered beneath political wet blankets while the pot boils over with partisan controversy. Taxation and the Teapot Dome scandal furnish plenty of fodder for public consumption and congress seems inclined to focus oratory upon them because of their campaign possibilities. Both are moral issues, but neither possess the vital human aspects of the child labor amendment. They both concern money morals; child labor concerns the weal of human beings in the most direct fashion.

Any issue that concerns the welfare of human beings is vital, but when it concerns "these little ones" it lays a special burden of duty upon all that is chivalrous within us. Twice congress has enacted laws governing the labor of wage-earning children. It is no longer a question of public will. It is simply a question of means for the legal enactment of public will. It is only because of the obstructive tactics so well known to committee rooms that there is delay.

It has already been ascertained that the required two-thirds in each house can be mobilized for the passage of the resolution. The enemies of this sort of human welfare legislation know that fact, but they also know how to work behind the doors of committee rooms where delay, flank movements and indirection can be effective.

The opposition to this amendment largely centers on the argument for state's rights. That is a favorite device when social legislation is demanded. It has nothing to do with the real issue, but it brings up an ancient controversy and befores the real issue with the smoke of an old feud. This state's rights movement must face the facts in this vital human issue. The legislatures of forty-four states have met since the supreme court declared the federal child labor law unconstitutional and not a single one of them enacted a state law that gives protection to child wage-earners equal to that given by the federal law. Nine states still are in the same category with Japan and China in regard to child workers. Bulgaria and Rumania have better laws than thirty-two others. The federal law lacked much of providing the protection guaranteed children in countries with advanced social legislation, yet only thirteen states give as good guarantees as did the federal law. The obstructionists must answer for those other states, nearly three-fourths of the total. What hope can they give the children of Rhode Island, Mississippi, Alabama, Georgia, the Carolinas, Arkansas, Louisiana, and Texas? It is a striking commentary that those states where the state's rights doctrine holds most tenaciously have the worst record in regard to child labor, and it is equally striking that no one else is much concerned about the academic state's rights issue in relation to this particular legislation except those who think it profitable to exploit the children as wage-earners.

It is fair to presume that congress would again enact such laws as it has twice before enacted for the protection of immature children who must work for wages. There was nothing drastic about the former laws. They prohibited factory work for children under fourteen, mine and quarry work for those under sixteen, and provided that those between fourteen and sixteen should not work more than eight hours per day and six days per week and that their work must be done between six in the morning and seven in the evening. Work at home on farms and in homes under parental oversight was not interfered with. There is need for protection against tenement house and sweating industries of the type that farm out their work. There are tens of thousands of farm boys and girls of tender age that need protection. They can perhaps be best protected by the enactment of compulsory school attendance laws. It is to be hoped that new legislation will reach out to cover wage-earning children in beet fields and like kinds of outdoor wage-earning work.

The children who labor in beet fields are found retarded, living in uninhabitable places and due to grow up to nothing better than drudgery. In the growing season they work from twelve to fifteen hours per day and do the hardest kind of labor, stooping and crawling to do it. In the Michigan beet fields it was found that eighty-six out of every hundred children between the ages of five and sixteen, in the families of those who "contract out" to weed and cultivate the beets, were engaged in this drudgery. In the



Shenandoah district of Pennsylvania one-half of all the children between the ages of thirteen and sixteen work in the coal breakers, amid the roar and dust, absent from school, picking slate, filling their lungs with coal dust and their minds with nothing higher than an ambition to get to work as miners underground. Of course the textile mills are the worst offenders, as indeed they have been ever since the spinning jenny was invented and children were herded in barracks in the English industrial districts, working all their waking hours and often kept awake by the master's whip.

The representatives of the civilized nations of the world have joined in "a declaration of the rights of the child" known as the Declaration of Geneva. It is a kind of world-wide children's charter. It declares that "the child must be given means requisite for its normal development, both materially and spiritually" and that it "must be protected against every form of exploitation." Child labor in the home and under benign oversight is healthy and good. But child labor under the wage system, where oversight is impersonal and the child works as a drudge or a cog in the machine, is a vastly different thing. No one is protesting against juvenile industriousness nor arguing for a state of affairs that would contribute to juvenile delinquency. All child labor legislation should be accompanied by school requirements that will guarantee against both. In this there is ample opportunity for state and local initiative. There state's rights has a wide field for human weal, but to allow that doctrine to stand in the way of effective protection for more than a million little unfortunates who are now exploited by parents and employers is cunning of a devilish kind.

Many employers who now use child labor protest that they are eager to see such legislation. They protest that they are compelled both by competitors and the community to employ children when they would prefer not to do so. Their protest strikes us as having economic merit but also as revealing an attitude that is rather complacent. At least we would like to see them as conspicuous at Washington in support of this resolution as they would be on a tariff bill affecting their product. It would also be greatly to the credit of chambers of commerce, employers' associations and some of the national lunch club organizations that specialize on charity for children if they were there by the side of the teachers, the mothers, the preachers and workmen urging action for the protection of wage-earning children.

The Christian conscience must be unequivocal on this matter. Jesus said it was better that a man should have a stone tied about his neck and be thrown into the sea than that he should offend one of these little ones. Many a man who would not beat a child nor steal his pennies will work him for profit and thus distort his body or his mind or both. The lad in whose name wealthy men brought about the nullification of the last federal law is now a pale young wage-earning father on a small wage. He was delivered from the "tyranny" of a law that would have put him in school instead of the factory and now has the glorious liberty of life in a cabin, a mind untrained and a heritage for his children like unto his own. If one thinks God decrees that some should toil and some should own, then the child labor system is doubtless as good a means to insure a supply of toilers

as any. But if he believes that personality is a sacred thing and that society owes its little ones the best possible chance to develop it, then he works as a good citizen to lift the children of his time out of wage-earning drudgery into the schoolroom and a chance to become intelligent, resourceful citizens.

## Pride in Walking

### A Parable of Safed the Sage

THE DAYS of Spring are at hand, and the song of the Bird hath begun, though feebly; and I still remember the days when the North Wind howled and the Storms of Winter beat.

There was a day in the second month when there had been Snow, and paths had been shoveled on the Sidewalks; and the Sun had shone so that the Snow melted and ran as it were in a Ditch, leaving the bottom very slippery.

And as I walked I saw approaching me a Woman of Ethiopia. And she was Large, and Deep-bosomed and Maternal and Kindly. And as she saw me coming, she sought out a place where the Path widened an Inch or so, and she backed around with her heels in the Snow, and waited for me to pass. And as I passed, and thanked her for making room for me, she thus spake:

Yo' sho do have to walk proud along heah, Honey.

I have spent many happy days in the Sunny South, and her form of speech was not strange unto me. Yet it had been long years since I had heard that expression. And I smiled a great smile at the remembrance.

Yo' sho do have to walk proud.

There is proud walking at a Cake-walk, when the Cake is carried in front of each couple in turn, and the Master of Ceremonies in an hired dress suit doth listen to the applause to determine which couple shall take the Cake. But there is another way of walking proud, and that Old Mammy spake thereof. There is a pride that goeth before destruction, and there is a pride in walking so that one falleth not.

Yo' sho do have to walk proud.

Beloved, the ways of life are slippery, and he that thinketh he standeth should walk proud lest he fall. Of the wicked and the hypocrite it is written that their feet shall slide in due time.

Yo' sho do have to walk proud.

Who shall ascend into the hill of the Lord, and who shall stand in His holy place? He that walketh uprightly.

Yo' sho do have to walk proud.

There be that walk disorderly; yea, they so walk that their glory is their shame, and their end perdition. Wherefore, walk not with them; for that man is blessed who walketh not in the counsel of the ungodly.

Honey, yo' sho do have to walk proud.

But he whose daily walk and conversation are ordered aright, verily the Lord will not suffer his foot to be moved; and he shall go forward and dwell in the land, and the end of that man is peace.

Wherefore, beloved, be not proud of thy walking as men see it, but walk humbly with thy God, and in pride of the grace that is able to keep thee from falling. This shall be thy glory in every time of testing that shall come unto thee.

Honey, yo' sho do have to walk proud.

# War Is Not a Crime!

By Charles Clayton Morrison

I believe that war is a crime and preventable. I believe that it is the prime business of the Christian church to make a future war impossible. Men should be elected to office and programs of education adopted in an effort to secure the peace of the world. If, however, the flag is fired on I will be in the forefront of those demanding its defense.—BISHOP THOMAS NICHOLSON.

I MIGHT HAVE adopted as my text a quotation from almost any minister or public speaker, as well as from Bishop Nicholson, for virtually the same thing has been said a thousand times over by writers and speakers dealing with the subject of war. All such writers and speakers, like Bishop Nicholson, overlook the essential point of the predicament in which the Christian conscience of our time finds itself with respect to war. This predicament of conscience is created by the very fact that war is *not* a crime. War is the most legal and righteous thing in the world. It is not only righteous, it is holy. There is absolutely no law to prohibit war; nor is there any way to punish a nation that makes unjust war, or the guilty ones within a nation who instigate war. Any nation can go forth tomorrow and attack another nation without the slightest fear of punishment other than the possibility of defeat. The great war which we have just passed through and which speakers and writers in a gulp of emotion are in the habit of referring to as a crime, was not a crime; it was an unqualifiedly legal procedure. If war had been a crime under the law of nations, either the great war would have been prevented or, if fought, its perpetrators could have been tried and brought to justice. Acting on the theory that the kaiser was the guilty instigator of the war the allies went to the peace conference determined to try him and punish him. But they soon found that there was no law which he had violated, and no court in which the case could be heard. Only a military procedure, as in the case of Napoleon, was open to the victors.

## WAR LEGAL AND HOLY

War is not a crime! Get that fact fixed in the thinking habit of our citizenship and the basis is laid for a rational attitude toward the war problem. It is fatuous for nice Christian people to use violent language about war so long as they are content to allow war to hold its immemorial status as a legal and holy thing. It is equally fatuous to make plans for leagues and courts and disarmament until war itself has been actually made a crime and a court set up in which potential causes of war can be adjudicated between nations in accordance with an established international code of justice.

War is sin. War is bestial. War is anti-Christ. War is hell. War is—anything you like, but war is not a crime. The churches have declared through their Federal Council—if the Federal Council can be assumed to speak for the churches on a subject concerning which our common Christianity is as pagan as if its Founder had never uttered the sermon on the mount—that war is “the world’s chief collective sin.” And yet this superlative sin may be committed and is always committed under sanction of law. Three-fourths of our existing international law is devoted to regu-

lating the manner in which nations may commit this sin. But the sin itself is legal, glorious and holy! Even the laws regulating war are themselves superseded by the higher law of military necessity, which supreme law makes even the sacred obligations of an international treaty null and void when they stand in the way of the sovereign right of a nation to perpetrate this legalized outrage.

The problem of ridding the world of war is the simple problem, primarily, of making war a crime, of de-legalizing it, of reducing it from its present status of right and respectability and honor to that of an outlaw. War cannot be regulated so long as it is tolerated in our legal system. Neither is there hope that the causes of war can be adjudicated and settled so long as Mars himself stands in the background as a legal and glorious recourse. You may settle 100 *casus belli*, but if the one hundred and first dispute should prove incapable of adjustment the entire one hundred settlements—so far as preventing war is concerned—come to naught. It takes only one failure in arbitration to precipitate war. And so long as we live under the war system it little matters whether that failure comes at the end of a long series of successful conciliations, or in the middle, or near the beginning.

## CHIEF COLLECTIVE SIN

The Federal Council is right when it declares that war is our “chief collective sin.” And being a collective sin it must be dealt with in our collective capacity. The state has never believed that war is a crime; it does not now believe it. The church has never believed that war is a sin, in spite of the perfervid denunciation of war in which thousands of its clergy are today indulging. The church has never believed that war is a sin—but it is today beginning to suffer the distress of conscience consequent upon the now dawning conviction that that is just what war is. The church is in the intolerable moral predicament of declaring war to be the superlative evil and in the same breath confessing with patriotic unction its willingness to glorify and bless the evil thing. Christianity long ago discovered that there is only one thing to do with sin, and that is to cast it out. There is no other way for the church to come to terms with its own soul in this war business save to excommunicate war for good and all. Thus stated, the case ought to be beyond argument. But there are three lines of argument through which the church’s clear responsibility to rid itself of war is supported and vitalized. First, there is to be considered the inherent character of the church itself. Secondly, there is the duty of the church with reference to the consciences of its individual members. And, thirdly, there is the duty of the church in the exercise of an effective moral influence upon the state.

## I.

When the church blesses war it thereby violates its own essential character. War registers the failure of religion, and when the church is asked to bless war, it is asked to bless its own failure. There has never been a war in the his-

tory of Christendom which did not register the failure of the Christian church to function in the social order in accordance with its essential genius. We, from our advanced and enlightened point of vantage, may look back and condone the church's failure on account of this or on account of that. We may say that the church was too weak, or it was too young, or it was not aware of its responsibility, or it had not yet discovered the mind of its Founder as we think we have discovered it. But the fact remains that a war in Christendom means and can mean nothing less than the inadequacy of the Christian church to meet what we now see are its essential obligations. War today means that the church is spiritually insolvent, bankrupt. It may carry on its institutional life; it may exhibit many virtues of personal piety and organized charity; but war means that the world church is unequal to its world responsibility, that its vital power is less than the vital power of evil, that the gates of hell do indeed prevail against it.

#### CHURCH ON BOTH SIDES

To ask the church to bless war is to ask it to bless and glorify its own bankruptcy. In the very act of blessing war it automatically divests itself of its character as the organization and instrument of those ideals of brotherly love and fellowship and humility and self-sacrifice whose negation war carries to an apotheosis. It helps nothing to say that in certain wars there is a right side and a wrong side. The Christian church is responsible for the wrong side as well as for the right side. Such responsibility is not thrust upon her; it is a responsibility that she assumes, claims and glories in. The church is on both sides of all Christendom's wars, not by choice but by her genius. It is the nature of Christianity to accept responsibility not only for the good but for the evil course of a people which calls itself Christian. In our American civil war, in the world war, in every war, the church was on both sides. In blessing the war she blessed the disruption of the Beloved Community and tore her God asunder into nationalistic or tribal deities. Christianity thus made itself a pagan cult. It is the paramount duty of the Christian church to recover her character as Christian by definitely and solemnly proclaiming that her agencies, her properties, her ministry, her altars and the sanction of her ideals may not again be counted upon as national resources in event of war.

#### II.

A second consideration pointing the church toward the excommunication of war is inherent in the church's obligation to afford mothering auspices for the consciences of her individual members. There is being enacted in our religious experience today a tragedy like which Christianity has never known since the days of the primitive church. Multitudes of Christians find themselves torn between two major loyalties—their loyalty to the state and their loyalty to Christ. It is only in recent times, since the outbreak of the war, and chiefly since the close of the war that this conflict of loyalties has defined itself acutely in the general consciousness of Christian people. For centuries there have been a few small groups of Christians, such as the Quakers and Mennonites, and others, who have held that war was incompatible with Christian faith; but their views have never spread into the common channels of Christian thinking. Each of these sects marked itself off from the general social life by

certain distinguishing peculiarities of dress, or social habit, or cultus, or by actually colonizing in places where their numbers, their thrift, their piety, and their inoffensiveness won the respect of their neighbors and thus lessened the embarrassment which the state encountered in time of war in its desire to deal with them not only without passion, but with leniency.

#### A NERONIC PERSECUTION

But the Christian conscience that is now defining itself against war is no such pocketed and insulated phenomenon. It is individualistic, without organization, liberal, sophisticated and this-worldly. It has no impulse whatever to draw into a colony or to gather those of like mind into a distinctive sect. To each individual in his own place has come the insight that war and the mind of Christ are related as darkness and light, that war is absolutely anti-Christ. And each is left in his own place to work out his salvation in the shadow of social odium, and even in the teeth of violence. We are witnessing what is perhaps the beginning of an almost Neronic persecution of such Christians, instigated by the secular press with the use of the American Legion as chief executioner. A group of college students in Northwestern University, thirty-eight in number, recently gave expression to their unwillingness to stand any longer between the two horns of their moral dilemma and declared that in the event of war their allegiance to Christ would take precedence of their duty to heed the call of the state. Forthwith a hue and cry is raised against them. They are threatened with expulsion from the institution. They are pilloried with ridicule at a mass meeting. They are charged with holding all sorts of strange and silly doctrines. Attempts are made to subject them to social ostracism. Their names are listed with approbrium in the metropolitan press. Everything conceivable within the law is done to make them suffer. What chiefly hinders the full success of this ferocious campaign is the amazing discovery that there are hundreds of other students in the same institution who, while not so definite in their conviction, are nevertheless sympathetic toward the view of the thirty-eight. Of the nearly 250 students in the theological seminary on an adjoining campus a good 90 per cent, including nearly 60 ex-service men, look with varying degrees of favor, from open-minded tolerance to virtual approval, upon the pacifist position.

#### "EVEN THINE ALTARS"

Now the essence of this tragedy—by no means a local phenomenon peculiar to these affiliated institutions—is not that individuals have to suffer for conscience sake, but that Mother Church leaves them to suffer alone. Her sons have the right to the moral protection of her altars. It is the church's elemental duty toward those who leave all to follow Christ to provide for them the sense of refuge in her sanctuary and comfort on her bosom. As it is, the church joins in the pursuit of her own sons, adding to the pain of their loyalty to her Head the more tragic sense of alienation from his Body. All this is as unnecessary as it is unfaithful. If the church were acting up to the level of its own high-sounding words of condemnation of war, and were disengaged from the war business once for all by having excommunicated war, it would be in a position to relieve the tragedy which a multitude of her sons are passing through. By



this it is not meant that the church should adopt the doctrine of non-resistance. The duty of the organized church toward war involves no doctrine at all; it involves only that the church shall face an indisputable fact, namely, that it cannot bless war and be a Christian church—"cannot," not because of any doctrine it holds, but because of what it is. The recognition of this fact does not presuppose that the conflict of loyalties between Christ and the military state is to be settled as the absolute pacifists are settling it. This is a matter of individual conscience concerning which the church must allow freedom. But her own course as a church is clear as the day. A war spells her failure, her moral insolvency, or at the very least her moral inadequacy, and she cannot give it her blessing without denying her own nature, her character, her genius.

#### THE CHURCH TO THE STATE

Let the church face this fact for just what it is—a *fact*, and let it say to the state: The church is an organization whose sole and essential business is to create peace and good will among men; our sanctuaries, our sacraments, our symbols and our sanctions all have no meaning except as they point toward brotherhood and peace; if the state goes to war, the church cannot go with it; it may be that from the state's point of view the war is necessary; there may be no other way out; if so, manifestly, we, the church, will have failed to lift either our own or the threatening nation to a level of Christian conciliation; we shall confess our failure; but we cannot lend the symbols of our holy faith with which to bless our own futility; the reason we cannot do so is not that we lack in love of country nor that our members refuse to bear arms, but because so to use these symbols of peace and brotherhood is to subvert and deny them.

And let the church say to its own followers: We do not presume to act as judge between you and the state as to what is right or wrong for you as citizens; that is your personal responsibility; we only wish you to know that the church has no part in the war save to confess its sinful failure to prevent it; while the nations fight we shall minister as we may be allowed, *on both sides of the conflict*, giving the cup of cold water, the healing service, and the comfort of Christ where we can; but we shall try to keep inviolate the altars and ideals of our common faith, so that when peace has come again, with God's help, we shall with renewed consecration take up the work of making war impossible.

This is the Christian course for organized religion. When the church takes this position she becomes a true mother to the conscience of her children. If her sons go then to war they may go with baffled conscience, perhaps carrying the sense of unpardonable though inexorable sin. But to the church's altars they can flee, both those who, though inwardly baffled and overborne, fight, and those who for conscience sake cannot fight. But when the church declares war sin and in the same breath blesses it, there is no place at her altars for conscience. War profanes her sacraments, throws down her altars, paganizes her Christ and divides the body of her God, so that neither those of her sons who fight nor those who cannot fight are able to find refuge and blessing.

#### III.

There will be some to whom the foregoing argument is unconvincing. Some there will be who, not accustomed to a consideration of the spiritual implications of our Christian faith, will confess that they do not even follow the reasoning. Others, perhaps, will concede the force of the reasoning but quail before the solemn responsibility of acting upon it. For all of these persons it remains to be pointed out that the act of excommunicating war is not conceived to be an end in itself but a means to an end. And when that end is accomplished the tension between patriotism and the Christian conscience occasioned by the Christian attitude toward war will be happily released. The end sought is the outlawry of war by the state. Let the church excommunicate war and it will follow as the night the day that the state will outlaw war! It will make it a crime. It will strip Mars of the legal protection and the romantic glory with which he is now invested and make him an outcast, disreputable, criminal, fit companion in limbo of piracy, slavery, the duel, and the American saloon. War cannot live in our time without religion's sanction. Withdraw that sanction and the diabolism, the bestiality, the unspeakable shame and sin of war will stand revealed in all their stark reality, and the nations will set their houses in order on foundations of peace and good will.

#### GATEWAY OF PROGRESS

But there is no road that leads to the extermination of war except that which leads through the gate of outlawry. So long as war is legal and holy it seems both hopeless and irrelevant to urge disarmament or an arbitration court or a league of nations as a way to peace. Whatever virtues these measures may possess, they are severally and unitedly incapable of abolishing war until the states of the world make war a crime. It must be apparent without further proof that excommunication leads direct to outlawry. And it is equally obvious that with war outlawed the moral cleavage between the church and the state produced by the church's act in excommunicating war will be automatically closed again. Both church and state will stand together disengaged by law and gospel from the "world's chief collective sin." Not only so, but the outlawry of war by the state is the only solution of the tragedy of a divided allegiance in the Christian conscience of individual citizens. By outlawry alone can the clash between patriotism and Christ be resolved. Under a system in which war is illegal by the law of nations, no ground is left for the slightest inhibition upon the peace-maker's heart-whole patriotism. Even the pacifist could ask nothing more of the state. Decatur's swaggering apothegm, "Right or wrong, my country," would be rendered void and pointless under a system in which the right or wrong of one's country in her disagreements with other nations would be submitted to the adjudication of an impartial court whose code makes resort to war a crime. The time has come—and all our hundred per cent jingo patriots should stop long enough in their hysteria of pacifist-baiting to reflect on it—the time has come when the curse of war rests so heavily upon the souls of multitudes of earnest men that no nation may expect to command the unqualified conscience of its citizens unless it can make its citizens feel that it is doing its utmost to push war off the face of the earth.

# The New Poetry

By Vachel Lindsay

FOR ONE YEAR NOW I have been identified with Gulf Park College, Gulfport, Mississippi, teaching present-day verse, and the issues thereof. Just in front of the college is the great Gulf of Mexico, and behind it the pine, live oak, and magnolia forest. In the cooler days we gather around an open fire in a log hut in a far corner of the campus, behind the formal college buildings. A good part of the year we assemble under a magnificent live oak. A mile away is the village of Gulfport and the great pier of Gulfport, with ships from all the world. So it is the place to read Masefield. We have read him. It is decidedly the place to read Lanier. We have read him with delight, repeatedly. We have read much of Swinburne's sea poetry, which is quite appropriate, since the school is in swimming from the long school pier much of its leisure time. Some few of the students have a turn for abstract aesthetic distinctions, so we have read scraps of Ruskin, especially "On the Nature of Gothic" from the second volume of the "Stones of Venice," and pursued fine distinctions in aesthetics till the teacher, for one, was lost in the abstract, and had to come staggering back, and change the subject. One long and tortuous debate was on the distinction between fashion and style, in bonnets, art, automobiles, poetry and whatnot.

Another week we lost ourselves in Edgar Allan Poe. We showed how Poe was the quintessence of "suggestion;" in compact form had suggested most everything "modern" from Arnold Böcklin's painting of the "Island of Death" to all of Maeterlinck's early plays—the atmosphere and essential fabric of both of those being briefly and eternally suggested in the two tiny pinches of dust from Edgar Poe: "Ulalume" and "The City of the Sea." We traced all modern detective stories to Poe's three detective stories, and "The Blessed Damozel," to Poe's Raven. Rossetti is said to have read, in the Raven, the grief of the lover on earth, and thereupon decided to picture the grief of the lover in heaven. We traced to Poe short stories of Kipling, short stories of Stevenson. We traced to Poe the pictures of Beardsley and the writings of Baudelaire. Poe is phosphorous, yeast, and radium in all lands, yet a mere pinch of dust.

Then we read the "Book of Revelation," straight through—noted the precision and elaboration of its metrical structure, the definite architectural balance, the complete organization of all its scenes and acts. We decided that a child's marionette "Book of Revelation" could be cut out of colored and gilded Christmas pasteboards with the same pasteboards appearing in definite order again and again, holding their forms like pieces of glass, in a slowly turned kaleidoscope.

Once there was a rebellion in class, with two hard fighters championing the rank and incontinent verses of Robert W. Service, Walt Mason and Eddie Guest. The teacher had no influence over these crude persons. By last reports they continue in sin that grace may abound. A hanger on of this crowd, otherwise a civilized human being, listened hard

while the teacher read Fitzgerald's Omar. After the reading was over the student asked the teacher if he wrote it. But for the most part the class has moved in higher realms of apprehension. Some excellent verse has been written by three or four literary members of the class. "The newer," and "the newest," poetry movement—the "Gulf Park Poetry Movement." I am looking for new poets here every minute.

But what has this to do with the New Poetry, technically so called? I am wondering. We have gone into many by-paths. Without doubt the class (southern Mississippi girls), listened the best in all its career when I read Whitman's requiem for President Lincoln: "When Lilacs Last in the Dooryard Bloomed." Twice I have read to the class, from Breasted's History of Egypt, his translation of Iknaton's "Hymn to the Sun," and once compared it to St. Francis' "Hymn to the Sun." Once we unrolled a replica of "The Papyrus of Ani" (a famous copy of the Book of the Dead), thirty feet long. We discussed the pictures, and hieroglyphics, as showing the beginning of "imagist poetry." We made the distinction between "religion by inscription" and "religion by incantation," otherwise eye-poetry and ear-poetry. We hereby submit this distinction to Miss Lowell, high priestess of "imagism," for approval or remarks, or fraternal censure.

But what has this to do with the New Poetry as classroom matter, with a text-book? Quite often we have returned to our text-books—"The New Poetry," the anthology by Harriet Monroe and Alice Corbin Henderson, and "The New Voices," by Marguerite Wilkinson. Certainly those two volumes present officially the whole case for the movement. I refer the reader to these books for complete information, thoroughly edited. The complete list of American and British poets who have written anything since the "mystic date of October, 1912," which list may be found in the combined table of contents of these two most carefully edited books, makes the army of the "N. P." We have read aloud and to one another all the notable poems in both volumes. Most of the poems in these books can be read aloud, and are worth reading aloud.

This business of discovering new poets in every Ford car, by every soda fountain, by ever bush and tree, every day, which is my personal description of the New Poetry movement, beginning, as I say, around this date, 1912, has, as I have insinuated, no academic or proper beginnings whatsoever. When it was well under way it was utterly unknown to any of the universities, university professors of English, or the big thundering magazines like The Atlantic, Harpers, Scribners, The Century or The Ladies Home Journal, or that tender and violet-like exponent of culture, The Saturday Evening Post, published at Philadelphia every Saturday night under the writhing and helpless portrait of Benjamin Franklin. The New Poetry was unknown to all these.

Who started it, and kept it up? Most unacademic citizens, from Alice Corbin Henderson of Santa Fe, New

Mexico, to William Stanley Braithwaite of Boston. And never a meritorious young poet appears with so much as one good bit of verse, but it is subsequently discovered that Witter Bynner, sometime president of the Poetry Society of America, has been writing to him in the darkness, and seeing him through.

And it is discovered that he has been watched and counseled by Mrs. William Vaughn Moody. People like the magnificent Mrs. Moody and people like Bynner have kept it up, year in and year out, like this. And as for Amy Lowell, she will fight for her pet young poets with the butcher, the baker and the candlestick maker, and defy all such foes from Christmas to Texas.

The result has been that now, after twelve years, the heads of the university departments of English are beginning to compile books about this alleged new movement, and to issue cautious anthologies thereof. I find a new one coming to birth in every university English department where I go to recite my songs, now. These anthologies read like sweet cold soup to me. They are a too-careful blend of the opinions of Untermeyer, without acknowledgment, and the opinions of Bynner and Alfred Kreymbourg and Harriet Monroe, without acknowledgment. They sometimes add a sprinkling of epigrams from Miss Lowell, the Doctor Johnson and Tudor monarch of the New Poetry. Since these eclectic books are produced by my hosts in the universities, I will not name the volumes.

But a very great deal must be said for the universities. While waiting to write their own books, they have read and submitted to this outside crowd of Columbooses most meekly. Anybody Bynner could discover and vouch for, he could get before an English class somewhere for a try-out. Now the bulk of the privates in this New Poetry army are from the universities, though all of the generals are from the outside.

The New Poetry movement is a far flung battle line, but a thin red line of heroes, every hero out of sight of the next one. The movement is not in the newspapers, except the occasional literary page, which is never read by our two-fisted he-men, who own the world, who bore for our oil, and set the world afire. A full page review of a book of New Poetry, in the New York Times, will secure for a young poet three readers outside the universities, in this United States, sometimes, possibly, four. No one in the oil business reads us.

In a village of ten thousand there are enough drug-stores, news-stands, pool-rooms, railway stations and the like selling magazines and newspapers, to plaster the town with a thousand ideas a week. A box-car of such printed matter arrives in the town about once a month. Or make your own estimate. But there is hardly a hint of the New Poetry movement in any of the printed matter. Such a town will have no book-store. If it has one, no poetry is sold. If there is a small Methodist or other college, a "New Poet," that is, any living poet, may have read there. Enlarge the unit, the proportions remain the same. In a town of one hundred thousand, freight cars full of Sunday papers and the like, pour in. Movies pour in, in an incredible stream. A few people buy books in the one book store. They do not read the books. They give them as Christmas presents. And the books are seldom verse, new or old. The skillfully forced advertising methods of everything from cigarettes

to automobiles has so exhausted the natural powers of attention of the American people, that none of them outside the universities can sit still to concentrate, and meditate, the necessary five minutes to read a sonnet. Even the universities vastly prefer that the poems be read to them. This is because the ear has not been so nearly exhausted as the eye. The ear is still fresh to impressions. The ear can still concentrate. The American eye is completely paralyzed in its will power by too many movies, newspapers, advertisements and bill-boards.

The natural poetry for such a people in such a period would be put before the nation like the proclamations of victory of Rameses II, on stone bill-boards five hundred feet high, serene and cooling in their majesty. I would like to see Edgar Lee Master's "Anne Rutledge" carved in such a way, and Sandburg's "Cool Tombs," and some of the old orphic verses of Emerson.

The New Poetry movement, then, with the help of outside skirmishers, exists in the universities. From Saskatoon, Saskatchewan, to Oxford and Cambridge, England, I have recited this last fourteen years. In conversations after the recitals I find everywhere that they are accepting Harriet Monroe's verdicts given forth in her tiny and obscure magazine, that is so seldom seen on the news-stands or in the book-stores. They are reading her verdicts, or the verdicts of those who, at this late day, are paraphrasing her verdicts. But outside these universities, the New Poetry movement does not exist. Teapot Dome seems to overarch the rest of the bill-board, news-stand and movie universe.

Here at Gulf Park College poetry is poetry. "New," or "Old," it does not make much difference to us. Like the boy at the circus we like what we like, and what we don't like, we don't like, and there is the end of the matter. We especially enjoy poetry and settle down to it in the morning after a big moonlight swim the night before. Then most any good sea song is good. Dr. Arthur Paul Wakefield after eighteen years in China has given us a week on Chinese poetry, with incidental talks on all things Chinese that happened to come into his head.

Then, happily enough, Stanley Kimmel, one of the newest of the newest of the new poets, came to us for a week, to read his translations from the Chinese. In spite of the subject we were at once quite sure the new poetry was marching on, and the world did not stop yesterday. Several months ago another poet, of the same most recent vintage, came to us recommended, as was Stanley Kimmel, by all the high gods of present-day poetry. Schuyler Jackson read to us most brilliantly, many verses of his own, and of other poets. A valued contribution, from the standpoint of the New Poetry, was a direct report of the recent thoughts and ideas of W. B. Yeats of Ireland, with whom he had recently spent six months. Jackson is a remarkable pilgrim, having visited all the stations of the Anglo-Saxon poetry movement over the world, including our college. He too left us wondering, just how new or how old the poetry movement was, since Yeats, whose mysterious name seems to pervade it when Jackson talks, was not born yesterday. On the whole I believe poetry goes a good way back. It is perhaps, "The Voice That Breathed O'er Eden." I refer the reader to that hymn—see any good church hymnal—for further light upon it.



# Lives Are Like Books

LIVES are like books:  
Dusty dogma's solemn strut,  
Beauty plus a touch of smut,  
Giant hands at dwarfish tricks,  
Sentiment that smears and sticks,  
Pallid thoughts in leather limp,  
Satire from some jaundiced imp,—  
Homer's travel, Shakespeare's glow,—  
Lives are like some books I know.

Lives are like books:  
Grey or gaudy, tall or squat,  
Some are true and some are not,

This an epic that is told,  
That a thing that can be sold,  
Here the fancy of a breath,  
There an art that laughs at death,—  
Matthew's gospel, Dante's woe,—  
Lives are like some books I know.

Thou Reviewer of the skies,  
Read us through with gentle eyes,  
On Thy shelves find us a place,—  
One stray phrase may earn Thy grace.

SAMUEL D. HARKNESS.

## The New Day in the New Books

### Science and Religion

By Lynn Harold Hough

CURIOUSLY ENOUGH, a few days before this article was to be written, a copy of Mr. William Jennings Bryan's book, *SEVEN QUESTIONS IN DISPUTE*, came to my desk. It is a sad bit of reading. There is a kind of appealing simplicity of mind about it. There is honest religious feeling and a real desire to be loyal to the Christian religion at all costs. But there is a monumental ignorance. And there is at last a strange lack of the spirit of the Master. One wonders if Mr. Bryan ever came across Dr. S. Parkes Cadman's book of essays which has brought light and leading to so many keen young minds, the volume entitled, *CHARLES DARWIN AND OTHER ENGLISH THINKERS*. One wonders if Mr. Bryan ever read that illuminating volume by Professor William N. Rice, *THE CHRISTIAN FAITH IN AN AGE OF SCIENCE*. One wonders if he has read Professor Thomson's *OUTLINE OF SCIENCE*. In any event, Mr. Bryan writes as one who is blind and deaf to all that has occurred in the world of science since 1859. And however sincere his purpose, his book is an essentially false statement of the situation in the world today.

Professor James Y. Simpson in *MAN AND THE ATTAINMENT OF IMMORTALITY* declares: "Creation is the primary *kenosis* (self-emptying or self-limitation) of which the incarnation is the central and most significant fact—central because Jesus Christ made real that for which the whole process came into being." This statement from the professor of natural science of New College, Edinburgh, gives one a quick and revealing glimpse into the mind of the type of scientist to whom the whole evolutionary process is on the way to Jesus Christ. The young men whose minds are confused by the writings of Mr. Bryan have a right to contact with such scientific minds as have found their way into a glad unity of thought in relation to science and religion.

Principal Jacks of Manchester College, Oxford, in that fine little book, *THE LIVING UNIVERSE*, writes: "For myself, I cannot but believe that it (the whole universe) is all

alive, not as a vegetable is alive, but as I am alive myself. I think there is a soul in it just as there is a soul in me"; and he says: "Hear the words of one of the greatest of biologists, Dr. I. S. Haldane of Oxford—for the men of science are not all in the side of a dead universe, by any means! 'The material world'—think of the nebula of Andromeda—'the material world,' he says, 'which has been taken for a world of blind mechanism, is in reality the spiritual world seen very partially—the only real world is the spiritual world'."

Marshall Dawson in his brilliant tour de force, *NINETEENTH CENTURY EVOLUTION AND AFTER*, has made biology speak on the side of the angels with a vengeance. His style has a sort of keen and scintillating barbarity, but the thought is vigorous and stimulating and there are insights whose penetration fills the reader with a sudden mental joy. Mr. Dawson wields his sword against the nineteenth century belief that progress is automatic and mathematically certain—a belief based upon a misunderstanding of the evolutionary process. He analyzes the conception of degeneration as twentieth century biologists have used it and faces some of the positions made inevitable when once we have understood that evolution is a process which works both ways. All the moral imperatives and the spiritual sanctions glow with a new vitality—in the light of this analysis. To be sure, the facts which science brings to our minds can be classified in such a fashion that they do not seem friendly to the historic basis of ethics and the historic belief as to the foundations of religion.

One of the most notable recent contributions to the subject we are discussing is Julian S. Huxley's article on *SCIENCE AND RELIGION* in the volume of the Unity series whose theme is "Science and Civilization." We are under tremendous debt to Mr. F. S. Marvin, the editor of all the volumes of the Unity series, and the volume on "Science and Civilization" was awaited with very keen interest. Some of the conclusions of Mr. Huxley may be quoted: "If you have followed us, you will agree that it is impossible for me and those who think like me to believe in God as a person, a ruler; to continue to speak of God as a spiritual Being

in the ordinary way. Consequently, although the value of prayer persists in so far as it is meditative and a self-purification of the mind, yet its commonly accepted petition value must fall to the ground—"Here is a position far enough from that of the scientists who glow with a sense of the universe as a spiritual reality and see in the evolutionary process a preparation for Jesus Christ, a process coming to unique glory in him.

Such a book as Professor George Foot Moore's *BIRTH AND GROWTH OF RELIGION*—a volume revealing ample erudition and painstaking scholarship—limits itself to a study of religion as seen from this side, from the mind of man, and with all the light it throws on the process one feels that there are whole series of relationship which do not come within its ken. Such work as the able investigation of Professor Moore needs to be supplemented by exposition of a type which looks into these relationships and lifts the questions which they suggest.

Professor Ellwood's *CHRISTIANITY AND SOCIAL SCIENCE* belongs to that significant class of studies of which Professor Henry Drummond's *NATURAL LAW IN THE SPIRITUAL WORLD* was an early example, which aim to translate the sanctions of religion into the vernacular of science or of particular sciences. These books have no end of practical value. As long as the vernacular which they use continues to be current, they have a sure appeal.

There is such a thing as the use of the vernacular of science in what may not unfairly be described as a neo-romantic fashion. Such a book as Albert Edward Wiggam's *NEW DECALOGUE OF SCIENCE* appears in the garments of biology. It is in reality the poetry of an excited mind stimulated by a eugenics complex. Many of its statements are true. Often there are rousing and effective statements to which we should all give heed. But anything farther from the slow and patient generalizations of true scientific work could scarcely be imagined. Mr. Wiggam uses the words of the biologists, but he has the psychology of Billy Sunday.

To a man who cares about these things—and we all should care about them—these are days in which it is easy to keep the mind alive. There are great names on all sides of the ultimate questions. And that gives the reader a challenging opportunity for personal thoughts and decisions. If he keeps his head and does not forget that his emotions and his conscience have scientific standing, he has no reason to lose his zestful assurance as to the sanctions which lie at the base of ethics and upon whose foundation religion is built.

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- SEVEN QUESTIONS IN DISPUTE, by William Jennings Bryan. Revell, \$1.25.  
 CHARLES DARWIN AND OTHER ENGLISH THINKERS, by S. Parkes Cadman. Pilgrim Press. (Out of print.)  
 THE OUTLINE OF SCIENCE, by J. A. Thomson. Four vols. Putnam, \$4.00 per vol.  
 MAN AND THE ATTAINMENT OF IMMORTALITY, by J. Y. Simpson. Doran, \$2.25.  
 THE LIVING UNIVERSE, by L. P. Jacks. Doran, \$1.00.  
 NINETEENTH CENTURY EVOLUTION AND AFTER, by Marshall Dawson. Macmillan, \$1.50.  
 SCIENCE AND CIVILIZATION, by F. S. Marvin. Oxford, \$4.20.  
 THE BIRTH AND GROWTH OF RELIGION, by George Foot Moore. Scribner, \$1.50.  
 CHRISTIANITY AND SOCIAL SCIENCE, by Charles A. Ellwood. Macmillan, \$1.50.  
 THE NEW DECALOGUE OF SCIENCE, by Albert Edward Wiggam. Bobbs Merrill, \$3.00.

## Behaviorism And Its Cure

By Herbert A. Youtz

THE LITERATURE of an age betrays its depths and its shallows. Our language is always a revelation of our mental methods. The word "behaviorism" reveals a thought-fashion of our American mentality. We were behaviorists before we found the word. Now that we have found it, we are writing the label over everything in sight. We are behaviorists in religion, in ethics, in the social sciences, in philosophy as well as psychology.

Now behaviorism has a respectable origin. It describes the scientific task of observing how things go—how they behave. That is the gist of the scientific method: it observes and describes. It describes the behavior of inanimate substances, plants, planets, animals. There is not much more to say about these things when science has minutely described these facts and their laws. They are explained.

And man is an animal. So the explainers are swarming over us insisting upon describing us behavioristically. Worse still, they are dogmatically declaring that their descriptions of our behavior are the deepest accounts that can be given of us. But explanations are of two kinds, descriptions and interpretations. There are the explainers who discover and describe the facts; and there are the explainers who interpret the facts and their implications. Facts we must know, and how they behave; but what the facts mean, what they imply, what is their value and service for our higher natures—this is the supremely important problem. The truth is, behaviorism is comparatively shallow, just the beginning of wisdom. It knows a great deal about the outside of life, but it does not know its own limitations. The criticism of behaviorism is not that it is untrue, but that it is superficial.

When a descriptive scientist turns philosopher he is almost sure to be a philosopher of the naturalistic or behavioristic type. First, because he carries his descriptive ideals of explanation with him, without perceiving their limitations. Second, his passion for unity has led him to certain generalizations, abstractions and simplifications—nature, for instance—which are sufficient for practical purposes, but not for the satisfaction of deepest insight. Third, he really does not commonly understand the philosopher's problem (Pardon!). He thinks that mechanism and processes can be "explained" by more refined mechanisms and processes. The result is naturalism which survives by parasitic dependence upon legitimate science. Naturalism—behaviorism, if you prefer—is philosophy with an organic defect; it is near-sighted, or has only one eye.

The cure for the shallowness of behaviorism is to study the literature of those who deal in meanings and who give us a deeper account of men and society. We offer here a little guide to some men and books which do not regard life behavioristically and mechanically, but which deal with fundamental ends, purposes, meanings, character, values.

It is fitting to begin with the most eminent of our psychologists. Professor William McDougall, lately of Oxford, is now the successor of William James at Harvard. In the preface to his "Outline of Psychology," he clearly points out two alternative routes in psychological study: (1) the mechanistic and (2) "that for which purposive striving is a fundamental category."

For those who desire a thorough, critical explanation of the behavioristic psychology, Dr. Roback's authoritative volume, "Behaviorism and Psychology," is encyclopedic in its knowledge and scholarly in its analysis.

The MYSTICAL ELEMENT OF RELIGION is a noble and rewarding treatment of a great theme by "the son of a pure Scotchwoman, resident in England for some thirty-six years and more." It is an authoritative work upon the subject of mystical religion on account of the accurate familiarity which it has with the facts, as well as on account of its judicial and philosophic dealing with the material. Part I is an admirable introduction to the philosophy of religion. Part II is a painstaking examination of the facts of the religious experience of St. Catherine of Genoa. The critical discussions which constitute Part III are sound and thought-provoking. Depth is the word which characterizes this treatment of religion.

J. Y. Simpson, Henry Drummond's successor at Edinburgh, discusses in MAN AND THE ATTAINMENT OF IMMORTALITY, the mystery of spiritual origins and developments. "Into history there enters in the case of personality something which ultimately, at any rate as yet, is only partially explicable in scientific categories alone, something which is no finished product, and so the great spiritual turning-points in history associated with it are at bottom scientifically inexplicable in a complete degree in themselves." Professor Simpson concludes that men are "immortal" rather than inherently immortal.

In the field of education we are sadly in need of a theory that will exalt spirit over mechanism and programs. George A. Coe, champion of the deeper view of personality in education, writes profitably in his latest little volumes, LAW AND FREEDOM IN THE SCHOOL and A SOCIAL THEORY OF RELIGIOUS EDUCATION, considering the relationship of "purposeful self-guidance" to the law by which it is ever conditioned—natural law, statute law, moral law.

Professor Rufus M. Jones is always an interpreter of insight and mental vigor. He is a recognized authority on mystical religion, a great believer in the power of spiritual personality. In his latest volume, RELIGIOUS FOUNDATIONS, he has enlisted some virile collaborators in the discussion of God, Christ, man, nature, society, the kingdom of God, the Bible, evil, progress and immortality. President King bids us to "see life whole," in SEEING LIFE WHOLE by gaining a six-fold angle of approach: scientific, psychological, value, personal and ethical, philosophical, Biblical and Christian.

In England, two men stand out for their brilliant contributions to current leadership in religious thinking. Principal Jacks' essays are always keen and challenging, a sure cure for a shallow estimate of humanity. THE ALCHEMY OF THOUGHT is a title which admirably suggests the wizardry and creative energy of his own thinking. In his latest books, THE LOST RADIANCE OF THE CHRISTIAN RELIGION, RELIGIOUS PERPLEXITIES, THE LIVING UNIVERSE and REALITIES AND SHAMS, we have the same stimulating and versatile dealing with fundamentals. THE LOST RADIANCE is a prose poem full of truth. The other recent volumes are small, but each has an important contribution to current thinking, expressed with great charm. Two of them are, in substance, lectures delivered on the Hibbert foundation. Dean Inge is another Englishman who is leav-

ing his mark upon thinking leadership in England and America. His two series of essays, OUTSPOKEN ESSAYS, volumes I and II, reveal the depth, breadth and independence of the man. He is a critic of the ideals of the market-place and the theatre, an iconoclast with a constructive spirit. He wrestles untiringly with the great themes of life and makes one ashamed of insular views.

Perhaps no American thinker so well deserves to be described as a national figure as does Bishop Francis J. McConnell. He has the qualities of a Christian statesman. With small regard for "schemes and plans" or rhetorical leadership, he has gone directly to the human problem through his passion for personality. With a great social vision he brings a keen power of understanding and interpreting, which is increasingly winning for him the confidence of spiritual leadership. His books, PERSONAL CHRISTIANITY, LIVING TOGETHER and IS GOD LIMITED? are the work of a thinker dealing with fundamental issues, seeking to save permanent human values. In LIVING TOGETHER we have a fruitful discussion of society in its group relations. IS GOD LIMITED? is a theistic discussion, a philosopher dealing with some insistent problems of religious thought.

The cure for "behaviorism" is to go deeper, both in living and in thinking. Follow men who think and who compel you to think. The great saviors of life are its noble interpreters.

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- OUTLINE OF PSYCHOLOGY, by William McDougall. Scribner, \$2.50.  
 BEHAVIORISM AND PSYCHOLOGY, by A. A. Roback. Harvard, \$3.50.  
 THE MYSTICAL ELEMENT OF RELIGION, by F. Von Hugel. (Two volumes, revised edition.) Dutton, \$12.00.  
 MAN AND THE ATTAINMENT OF IMMORTALITY, by J. Y. Simpson. Doran, \$2.25.  
 A SOCIAL THEORY OF RELIGIOUS EDUCATION, by G. A. Coe. Scribner, \$1.50.  
 LAW AND FREEDOM IN THE SCHOOL, by G. A. Coe. Univ. of Chicago, \$1.75.  
 RELIGIOUS FOUNDATIONS, by Rufus M. Jones. Macmillan, \$1.00.  
 SEEING LIFE WHOLE, by H. C. King. Macmillan, \$1.50.  
 THE ALCHEMY OF THOUGHT, by L. P. Jacks. Holt, \$1.25.  
 THE LOST RADIANCE OF THE CHRISTIAN RELIGION, by L. P. Jacks. Doran, 75 cents.  
 REALITIES AND SHAMS, by L. P. Jacks. Doran, \$1.50.  
 RELIGIOUS PERPLEXITIES, by L. P. Jacks. \$1.00.  
 OUTSPOKEN ESSAYS, by W. R. Inge. Longmans Green, \$2.25.  
 OUTSPOKEN ESSAYS (second series), by W. R. Inge. Longmans Green, \$2.25.  
 PERSONAL CHRISTIANITY, by Francis J. McConnell. Revell, \$1.50.  
 LIVING TOGETHER, by Francis J. McConnell. Abingdon, \$1.75.  
 IS GOD LIMITED? by Francis J. McConnell. Abingdon, \$2.00.

## Practical Church Work

By Lloyd C. Douglas

THIS SEASON, as usual, the woods are full of books telling with more or less success how to "put the church over." And of course ministers and other leaders are eager to avail themselves of suggestions from every quarter. The ever urgent problem of the church is to get the attention of the people. William L. Stidger of Detroit, who admits that he knows how to get them out, has just written a new book entitled, THAT GOD'S HOUSE MAY BE FILLED. The



loose cash in the offering plates at St. Mark's pays the salaries of the entire staff. Dr. Stidger says a funny story told just before taking the collection stimulates generosity. For the benefit of his brethren, he narrates a dozen or so of the best ones. Sample: "Father: 'Did you give the penny to the monkey, dear?' Child: 'Yes, father.' Father: 'And what did the monkey do with it?' Child: 'He gave it to his father, who played the organ'."

"Then," explains Dr. Stidger, "you can take your audience into your confidence and use the opportunity to tell them that the loose collections do not go to you personally; not to 'The Father' (and the play on the Catholic priest will be caught), but that it goes to provide the special features of your service."

Doubtless this would be a good thing to try, some time, when the treasurer has been complaining about the necessity of closing the books in the red, every month. Dr. Stidger has another collection yarn that isn't half bad. One day an inquisitive old lady asked her minister if he could tell her the difference between cherubim and seraphim. The minister thought deeply for a moment, and replied, "Well, madam, they had a difference; but they have made it up." "The application," declares the author, "is easily made." The minister says, "My dear folks," (St. Mark's is a folksy church, you know) "we are like this story. We have a deficiency in this church. Let's make it up tonight in this loose collection."

For "tonight" is the big hour at St. Mark's. Always something doing. One night it is a special service for Masons; again for Odd Fellows; again for the Knights of Whatever. Lots of music. Old hymns. Last verse hummed, etc. Old hymns are better than the cheap doggerel in the evangelistic song-books. "After hearing some of the evangelistic hymns, the vile writers of secular songs have said, 'If those Christians can put that song over, we can go as far as we like.'" Stidger says that. And it means more, coming from him, than you can guess until you have read the whole book.

New ways to invigorate the perfunctory church bulletin. New suggestions on serial sermons. A discussion of the possibilities of radio as a distributing agency for religion. How to do book reviews. Not a dull page. Probably very few of us could do it as Stidger does it, and get away with it; but it's worth a dollar and a half to hear about it, anyway.

Preachers who are in the habit of talking to the children for five minutes, in the early part of the service, and are about out of fodder, will be helped by the new book by Dr. G. B. F. Hallock entitled, *ONE HUNDRED CHOICE SERMONS FOR CHILDREN*. Dr. Hallock wrote only a dozen of them himself. The others are collected from various sources. Some of them are very nice.

Persons who find pleasure in the goodole Uncle Josh dialect will like *SEEING STRAIGHT IN THE SUNDAY SCHOOL*, by Dr. George E. Huntley. Uncle Hezekiah Harbinger, in his wheel-chair, offers counsel on the problems arising in the Gainesburg church. One is introduced to Uncle Hezekiah while he is considering the case of a refractory boy who has been expelled from the Sunday school as an incorrigible.

"Did you ever try scoldin' him?" he inquires. Superintendent Arnold and Teacher Alice answer in the affirm-

ative. "Ya-as. Wal, my advice is to try somethin' else. Prob'ly he hez 'nough scoldin' to home. He's callous. Jest make him know thet you're his friends and thet you need his help. Ask him to help you keep the other boys in order."

"Perhaps we had better give him another chance," said Superintendent Arnold. "Of course we will," exclaimed the minister. "I'm willing to keep on trying," said Alice, her face aglow. Miranda Ann began to sing, as though to herself, "O love that will not let me go."

It's that kind of a book.

THE TEACHING WORK OF THE CHURCH is the last volume in a series of five reports issued by the Committee on the War and the Religious Outlook, but that needn't prejudice you against it. It sounds more formidable than it is, really. If I were just landed from Mars, and knew nothing whatsoever about the various attempts made by the churches to teach religion, I should want this book. Having been mixed up with that kind of business, off and on, since August of 1877, I found little in it to excite me. I mean to give my copy to the public library.

BETTER MUSIC IN OUR CHURCHES is edited by Dr. John Mann Walker, who lives at Rushville, Indiana. But more insignificant towns than that have produced good things. Dr. Walker knows his subject, and has been responsible for several important conferences held for the discussion of music problems in the church. One nice thing about the book is the fact that the advice does not postulate a two thousand dollar tenor and a forty thousand dollar organ. He tells you to make use of what you have, and be thankful. There is a chapter on music at funerals, albeit it isn't once in a blue moon that anybody wants music at a funeral, any more. And there are thirty pages of letters he has had from other people apropos of experiences they have had with the music of their churches, which same might have been left out without damaging the book at all. Several of the chapters are written by experts. I liked particularly the one on the organ, by Van Denman Thompson of Depauw University. You should show this to your organist. Thompson lets himself go when he gets to talking about the "postlude." He thinks the noisy crash of organ, immediately after the benediction, means "Oh, goody! It's all over now!" And, in the racket, the people have forgotten everything the minister said. Somebody is shrieking, above the din, "Good morning! How's your aunt's pleurisy?" Frankly, I wish Thompson had written the whole book; but one can't have everything one wants in this world. All parties concerned agree that the churches are given to singing trash, and that those who do not have it can get it out of almost any evangelistic song-book.

A very helpful little book addressed to preachers comes from the pen of S. M. Shoemaker, who admits that he is only six years out of college. It is called *A YOUNG MAN'S VIEW OF THE MINISTRY*. Inasmuch as this book discusses "the call," "the need," and "the rewards" of the ministry, it makes a useful graduation gift to the high school senior who has had moments when he thought of the ministry as a profession.

If you have a new church to build, you must have P. E. Burroughs' *A COMPLETE GUIDE TO CHURCH BUILDING*. Mr. Burroughs is the architectural secretary for the South-

ern Baptists. He thinks a church should have light, ventilation, entrances, exits, wide aisles, and plenty of room for the Sunday school. Considering how few churches possess these good things, Mr. Burroughs' counsel is worth attention. The book is full of cuts, drawings, floor plans, and detailed suggestions for every type of congregation, urban and rural. The chapter on "Architectural Competitions" will be an eye-opener to many a building committee. The jacket quotes Marion Lawrance as saying, "I consider Mr. Burroughs as having spoken the last word that has been spoken on Sunday school buildings," which is as good a credential as the book needs.

Anybody contemplating a series of sermons on the church, in its various aspects, will be grateful for the new book by Dr. M. S. Rice of Detroit entitled, *THE EXPECTED CHURCH*. There is but little talk of methods in this volume, but it is quite inspirational. A few of the best titles are "The Church of Minimums," "The Church's Attraction," "The Church an Opportunity," and "Can the Church Save the World?" Dr. Rice was in the war, and still remembers his experiences. He also notices things on the street, in the municipal court, and remembers what men have said to him and the questions they have asked him, bearing upon spiritual problems. These sermons are all human documents, fresh and invigorating. If you want to read sermons about the church of today—its possibilities and probabilities—you cannot do better than buy *THE EXPECTED CHURCH*.

*THAT GOD'S HOUSE MAY BE FILLED*, by William L. Stidger. Doran, \$1.50.  
*ONE HUNDRED CHOICE SERMONS FOR CHILDREN*, by G. B. F. Hallock. Doran, \$3.00.  
*SEEING STRAIGHT IN THE SUNDAY SCHOOL*, by G. E. Huntley. Pilgrim Press, \$1.25.  
*THE TEACHING WORK OF THE CHURCH*, by Committee on War and Religious Outlook. Association Press, \$2.00.  
*BETTER MUSIC IN THE CHURCHES*, by J. M. Walker. Methodist Book Concern, \$1.75.  
*A YOUNG MAN'S VIEW OF THE MINISTRY*, by S. M. Shoemaker. Association Press, \$1.25.  
*A COMPLETE GUIDE TO CHURCH BUILDING*, by P. E. Burroughs. Doran, \$2.50.  
*THE EXPECTED CHURCH*, by M. S. Rice. Methodist Book Concern, \$1.50.

## Modern Approaches to Religion

By Ernest Fremont Tittle

**A**T THE HEAD of the list of books which have made a profound impression on me, I desire to place Professor Rudolph Otto's *THE IDEA OF THE HOLY*. This book, first published in 1917, has gone through ten German editions. It is likely to go through several English editions. It is a really great book, written by a man who combines in a most extraordinary degree the spiritual "awareness" of the mystic and the intellectual detachment of the scientist. Dr. Otto's main contention is that the fundamental thing in every religion is the sense of the supernatural. In different religions, this "feeling" of the presence of something within, and yet also beyond, the human soul goes by different names. But, in every religion, a feeling of this sort exists, and is, the author contends, tremendously significant. Dr. Otto would not dissociate from religion those social values of which modern psychological study makes so much; and he recog-

nizes with Mr. H. G. Wells and others the need of interpreting God in terms of our human best. But he holds with the saints of all races and ages, that there is a Supernatural which is something more than humanity idealized.

Bishop Charles Gore's book, *THE HOLY SPIRIT AND THE CHURCH*, is certainly worth reading even though its conclusion may seem disappointing. The author contends that "it is our intellectual duty and responsibility to think freely." He protests against the notion that we need to choose between authority and reason. Yet he comes to the conclusion that "in substance, the (Christian) revelation was once given, and has never been augmented. The thinkers and saints of the church may ponder and speculate, and pious opinions may be uttered and pass into vogue. But, as far as concerns the authoritative revelation, what the ancients did not in substance know cannot become a part of it, nor what is not really affirmed or implied in the New Testament." The "freedom," then, of the Christian mind is freedom only to interpret an "authoritative revelation" already given; not to follow the Spirit of the living God wherever he may lead! More satisfactory to this reviewer is Professor H. R. McIntosh's discussion of *SOME ASPECTS OF CHRISTIAN BELIEF*. In the treatment of such themes as "The Conception of a Finite God," and "Bergson and Christian Thought," the author has rendered a very real service to inquiring minds.

A similar service has been rendered by Professor Arthur Cushman McGiffert in his historical study of *THE GOD OF THE EARLY CHRISTIANS*. The author makes no attempt to set forth his own idea of God, but only to discover the conception of God held by Jesus, by Paul, by the primitive Christian community, and by the early Christian theologians who endeavored to give universal significance to the primitive experience of Christ as Saviour by bringing it into historical connection with the God of Israel.

For the lay student of evolution, I cannot imagine any better book than *WHERE EVOLUTION AND RELIGION MEET*, by Professors John N. and Merle C. Coulter. The authors contend that evolution remains a fact, however inadequate the explanations of it may be. They present a critical analysis of the six leading theories of evolution which they regard as being, in every case, only a partial explanation. Evolution, they think, is really a "complex of several distinct problems"; and "it is quite likely that one theory may provide the best solution for one of the evolution problems while other theories provide better solutions for the other problems." And, convinced as they are of the fact of evolution, they insist that "there is no religious difference between creation by law and creation by direct command if back of it all the Creator is recognized." Professor Frederick Palmer's little book on *THE VIRGIN BIRTH* is admirable. It presents the scriptural evidence with this conclusion: "There are two views in regard to the birth of Jesus for each one of which exegetical support may be found in the New Testament"; but those who hold that Joseph was the human father of Jesus may claim for their view "more extensive scriptural authority." Dr. Palmer does not deny the possibility of a virgin birth, but insists that the dogma of Jesus' birth is "a detail of Christian tradition of no importance whatever to the Christian religion, and that an opinion either way should have no effect upon any man's religious or ecclesiastical standing."

Dean Charles R. Brown's new volume, *WHY I BELIEVE IN RELIGION*, will recall to many readers his earlier volume on *THE MAIN POINTS*. This later book, like the earlier one, was written for laymen, and is a simple, lucid exposition of the modern Christian attitude toward such "fundamentals" of the Christian faith as God, Christ, atonement, prayer, the Bible, the future life. Two books on St. Paul merit serious attention. *THE CHARACTER OF PAUL*, by Charles E. Jefferson, is one of the most satisfying interpretations yet written of the personality of the man who, more than any other, released Christianity from its Jewish moorings, and sent it sailing in triumph around the world. *THE RELIGION OF JESUS AND THE FAITH OF ST. PAUL*, by Professor Adolph Deissman, is a fine handling of the exegetical material with respect to both Jesus and Paul, and an unusually illuminating study of the spiritual communion of Jesus with God, and of St. Paul with Christ.

There are two very helpful hand books on denominational movements. *ANGLICAN CHURCH PRINCIPLES*, by Professor F. J. Foakes-Jackson, is a historical study of the various movements that have contributed to the ecclesiastical and spiritual evolution of the Anglican church. *THE LARGER FAITH*, by Dean Charles R. Brown, is a sympathetic study of nine great branches of the Christian church, and an appreciation of the special contribution which each has made toward Christian faith, worship, and service.

Of miscellaneous books, the space allotted to this review permits me to mention only three. *THE SPIRITUAL MESSAGE OF MODERN ENGLISH POETRY*, by Arthur S. Hoyt, is a fine interpretation of such well-known poets as Browning, Tennyson, and Matthew Arnold, and such less known poets as Masfield, Noyes, Drinkwater, and Sandburg. The author believes that "religion cannot express itself without poetry"; and that "the noblest poetry has been religious." Professor Ernest F. Scott's study of *THE ETHICAL TEACHING OF JESUS* ought to be read by every earnest student of the all-important subject of which it treats. Every problem is frankly faced, and is met with extraordinary insight. A consistent attempt is made throughout to discover what Jesus actually believed and taught. Dr. Ralph W. Sockman has contributed twelve notable sermons which he has gathered together under the title of one of them, *SUBURBS OF CHRISTIANITY*. Both the titles and the treatment of these sermons are unusually fresh and suggestive. Especially helpful is the attempt to relate the best in modern cults to the permanent message of historical Christianity.

- THE IDEA OF THE HOLY*, by Rudolph Otto. Oxford.  
*THE HOLY SPIRIT AND THE CHURCH*, by Charles Gore. Scribner, \$2.25.  
*SOME ASPECTS OF CHRISTIAN BELIEF*, by H. R. McIntosh. \$2.00.  
*THE GOD OF THE EARLY CHRISTIANS*, by A. C. McGiffert. \$1.75.  
*WHERE EVOLUTION AND RELIGION MEET*, by John M. and Merle C. Coulter. Macmillan, \$1.25.  
*THE VIRGIN BIRTH*, by Frederick Palmer. 75 cents.  
*WHY I BELIEVE IN RELIGION*, by Charles R. Brown. Macmillan, \$1.50.  
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*THE RELIGION OF JESUS AND THE FAITH OF ST. PAUL*, by Adolph Deissman. Doran, \$1.50.  
*ANGLICAN CHURCH PRINCIPLES*, by F. J. Foakes-Jackson. Macmillan, \$2.25.  
*THE LARGER FAITH*, by Charles R. Brown. Pilgrim Press, \$1.60.  
*THE SPIRITUAL MESSAGE OF MODERN ENGLISH POETRY*, by Arthur S. Hoyt. Macmillan, \$2.00.  
*THE ETHICAL TEACHING OF JESUS*, by Ernest F. Scott. Macmillan, \$1.50.  
*SUBURBS OF CHRISTIANITY*, by Ralph W. Sockman. Abingdon, \$1.50.

## Books of the Vagrant Mind

By Gaius Glenn Atkins

**E**SSAYISTS, LIKE POETS, are born, not made and their peculiar inheritance is a curious and vagrant mind. You cannot keep them nor can they keep themselves to the high roads; they want a countryside of fact or fancy through which to wander, with time to stop and dream and build a fire and watch it burn to ashes, and none to take them to account. But their vagrant minds must "have hooks," as a friend once said, thereby laying hold of many strange things; in plain words they must find unexpected suggestions in common or unconsidered matters and be sensitive to lines of association which make their discoveries points of fruitful departure. They are served, as are the poets to whom they are akin, by imagination. They must by no means be wanting in an interior discipline and some power of really making progress though they range far afield in their happy getting on, and the qualities which make them good essayists make them hard to review. But for all that they reveal the currents of thought and interest amongst us as no other group of writers.

For example, here is Chesterton, the essayist, at his scintillating best and, for the reviewer, most distracting worst. It is like being given a string of firecrackers or a catherine-wheel and told to hit them off in a hundred words. *FANCIES VERSUS FADS* is his latest. The fancies are Chesterton's, the fads are the vagaries or conventions or crazes of the time, all sorts of things "from

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lady barristers to cave men and from psycho-analysis to free verse." Reading him is like taking a charge of electricity, not to be indulged in at wearing length, but leaving you singularly wide awake when you manage to let go.

Christopher Morley is making for himself, in a fine, sure way, a place which has really never been held before in American letters. So rich a fancy held in by so sure a touch and backed by substantial achievement is prophetic of a reserved seat on Parnassus, a Parnassus not "on wheels." Charles Lamb will welcome him as a kindred soul and he will match Kenneth Graham's *WIND IN THE WILLOWS* with *WHERE THE BLUE BEGINS* and not be put out if Matthew Arnold and Sainte Beuve ask his opinions in a delicate matter of criticism—and he is only thirty-four.

INWARD Ho! is Morley's vagrant mind wandering about and meditating within itself; not that he is without points of departure, he may start with anything; up the Hudson, for example; in that most sequestered of retreats—the smoking car of a limited train; or two wakeful hours before dawn; or Vesey Street. That is immaterial, but he always takes you to some destination of insight or understanding and introduces you to a rare soul in the journey, but more rewardingly still to himself.

Arthur Machen's vagrant mind indulges in reminiscences and travels again, with many turnings and lingerings, the way of *FAR OFF THINGS* by which he came to his present distinguished position. He begins with a lonely boyhood in a Welch rectory in an England of which there remains only the hills and the fields and the seasons. To have been born at Caerleon-on-Usk is truly, as Machen says, a great good fortune, for it is to have inherited King Arthur and the Round Table and Camelot as a birthright, with all the appurtenances and hereditaments thereto attached—a free sample in the land of the spirit.

Bertha Oppenheim, who tells us in *WINGED SEEDS* of the making of the farm on the shores of Lake Champlain, with Ferrisburg for a post office and Vergennes for a metropolis, has no vagrant mind, but she has the spirit of the essayist for all that. She and her husband, the doctor, took worn acres gone back to sorrel grass and second growth timber and out of them made a home and fertile fields and gardens—a task in itself well worth the telling. But when she has invested her narrative with beauty of the Champlain valley, the winding placidity of Otter creek and the serene strength of the mountains up to which they looked, and makes poetry of haying and prophecy of planting a garden, hers is no mere chronicle of a Vermont farm; it is a lyric with epic qualities.

Two studies of poetry are just come from the press: *THE SPIRITUAL MESSAGE OF MODERN ENGLISH POETRY* by Arthur S. Hoyt, and *FROM WHITMAN TO SANDBURG IN AMERICAN POETRY*, by Weirick. Dr. Hoyt writes with an eye to the preacher in the background. There are, he says, two aspects or ideas of poetry: the artistic and the prophetic, and the prophetic view has the largest truth in it. "The imagination is the noblest power of

vision: it flashes its way where reason painfully gropes." With this as his point of departure, Dr. Hoyt considers the criticism and suggestion of life as the poets have felt and sung it. He naturally turns to the great later English group—Wordsworth, Tennyson, Browning and Arnold—but he considers also poets of doubt and denial such as Clough, Henley, Davidson; another group whom he calls "poets of the dawn"—Watson, Stephen Phillips, Gibson and Masefield—; and finally, contemporaneous poets, Drinkwater, Noyes and one or two others, with a final chapter on the poet and the preacher. A good book for preachers who want to quicken the sometimes dry-bones of theology with the poet's creative spirit.

The Boston and Maine and New York Central railroads are no longer, for Weirick, roads to Arcady. The Illinois Central, from Chicago to Springfield, is more promising for "of perhaps six major figures in American poetry today three—Lindsay, Masters and Sandburg—are poets of Illinois."

Weirick does his work well, though if one were to set it against such a background as "A New Study in English Poetry" by Henry Newbolt, one feels that there is a sure touch in criticism which he has not yet reached and that, in spite of all current enthusiasms, it is a far cry from the most of modern poetry to the masters of English song.

Edmund Lester Pearson's vagrant mind takes the humors and curiosities of the book-shelves which he knows so well for its road and finds in books and book shops an abundant and curious material happily reported. He discusses the literary hoax entertainingly and with abundant illustration, has a chapter upon children's books and magazines which will bring the oldest and the wisest of us back to boyhood or girlhood again. There is no surer touch in *BOOKS IN BLACK OR RED* than his picture of three or four "doddering old men of forty or thereabouts, sitting on the floor of my home, lost to all sense of propriety and totally neglectful of such sane and businesslike topics of conversation as politics and prohibition." And doing what? Turning over old volumes of St. Nicholas and greeting boyhood favorites with ecstatic exclamation. Altogether most delightful and a reprint in a cheaper form, of a book which has already made its mark.

Sir Philip Gibbs' *ADVENTURES IN JOURNALISM* is really too big a book to be included in such a limited review as this, for Gibbs may truly say of pretty much everything which has happened since Cook's discovery of the north pole (sic) "all of which I saw and part of which I was." He is as familiar with the lost corners of the world as he was with the battle lines; he knows the minds of men and nations probably better than any living journalist; and he is far more than a journalist, he understands social facts and forces, the drive of diplomacies, the fallacies of premiers and the stresses which have made our world what it is today.

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to him as he has gone about, he naturally writes a story which cannot be paralleled and which needs to be read to be rightly appreciated.

The final book in this group, though related slightly enough to Morley's meditations and Machen's reminiscences, is *LIFE ON A MEDIEVAL BARONY* by William Stearns Davis, professor of history in the University of Illinois. This is anything but the work of a vagrant mind; it is the work of an extraordinarily sound scholar who knows his middle ages as a motor car manufacturer knows his factory, who has gone to all sorts of sources—documents, illustrations, manuscripts—and out of them all has written in vivid and concrete terms the whole round of life as it was lived out in the days of Philip Augustus in a castle in northern France.

The knight and the monk and the beggar and bourgeois move through his pages. They fight and they hunt and they worship and trade and eat and sleep. Their eating is prodigious, and their fighting is high spirited, and their worship is sincere. Hard to see how the history of a great age could be made more fascinating or how a vanished kind of life, rich in distinction, could be brought more soundly before us.

FANCIES VERSUS FADS, by G. K. Chesterton. Dodd, Mead, \$2.00.

INWARD HO! by Christopher Morley. Doubleday Page, \$1.75.

FAR OFF THINGS, by Arthur Machen. Knopf, \$2.00.

WINGED SEEDS, by Bertha Oppenheim. Macmillan, \$2.25.

THE SPIRITUAL MESSAGE OF MODERN ENGLISH POETRY, by Arthur S. Hoyt. Macmillan, \$2.00.

FROM WHITMAN TO SANDBURG IN AMERICAN POETRY, by Bruce Weirick. Macmillan, \$2.00.

BOOKS IN BLACK OR RED, by Edmund Lester Pearson. Macmillan, \$3.50.

ADVENTURES IN JOURNALISM, by Sir Philip Gibbs. Harper, \$2.50.

LIFE ON A MEDIEVAL BARONY, by William Stearns Davis. Harper, \$3.50.

## Fresh Glimpses of Great Personalities

By Ambrose W. Vernon

**D**URING THE last year, biographical works have continued to pour from the press in such a stream that one of our ablest writers has declared that biography threatens to become the main vehicle for self-expression in America. Of them all the most notable still is Nathaniel W. Stephenson's *LINCOLN*. It follows Strachey's fruitful lead in purpose and in brevity. In a single volume, it seats the reader at the center of the strange personality which it unfolds, so that its power and limitation become more inevitable than in any other Lincoln biography. The outstanding authorized biography of the year is Professor McElroy's two volume work, *GROVER CLEVELAND, THE MAN AND THE STATESMAN*. It is a restrained, lucid and uninspiring presentation of our great upright national brake-man. Lord Charnwood's *THEODORE ROOSEVELT* is a disappointment. It is written in the strain of the unconscious eulogy yet, perhaps to appear impartial, too rarely lets its hero speak. "In my eyes Mr. Wilson's singular and powerful figure appears an evil figure," suggests the point of

view. In memoirs the first place should perhaps be accorded to Robert Underwood Johnson's *REMEMBERED YESTERDAYS*. Yesterday seems not only the subject but the speaker. The book gives many, none too significant, glimpses of diverse successful men and details of successful editorial accomplishments. Like so many books of its class, it is marred by success. We must not leave American biography without mentioning *RELIGIOUS EXPERIENCE OF JOHN HUMPHREY NOYES*, by George Wallingford Noyes. It is the first volume of the life of the founder of the Oneida Community and is a curious but thrilling commentary on a sentence with which I heard Woodrow Wilson open an address: "The first citizenship of a Christian is in heaven; that sets him free to do as he will with his citizenship on earth." No one unprepared for a spiritual adventure should tackle this; it is too much of a cross between Fundamentalism and Bolshevism; it stirs the soul, but it is safer to stick to "Remembered Yesterdays" and to the complacent atmosphere of the American academy, an obsession of the author.

The year has also brought us raw material for the biographies of four of the outstanding political figures of our time. There is a useful little compilation, edited by Hamilton Foley, entitled, *WOODROW WILSON'S CASE FOR THE LEAGUE OF NATIONS*. The case is a mosaic of Mr. Wilson's speeches. It is unfortunately but characteristically linked to an optimistic defense of the Treaty of Versailles and abounds in the Wilsonian dignity of phrase. A similar volume with very different content is *MUSSOLINI AS REVEALED IN HIS POLITICAL SPEECHES*. He rises "from the extreme right where formerly no one dared to sit." Strong he is, defiant, exultingly "reactionary," paeanizing efficiency and obedience, denouncing both materialism and Christian idealism, patronizing church and king. The speeches exhibit his development from socialism to syndical nationalism. They are poorly translated and—for Americans—the prefatory notes are inadequate. Some Americans will regret to find a speech from Ambassador Child, belittling those whose concern it is "to establish the rights of mankind" and stentorian in trumpeting, "I was always a nationalist before I was an internationalist." We almost wish that the ambassador of Yesterday were back in Italy again. To the left of the center in the Parliament of Man there is lifted the finely-chiseled face of self-made Ramsay MacDonald, clearly acquainted with grief. The inadequate and verbose *J. RAMSAY MACDONALD, THE MAN OF TOMORROW*, by Iconoclast, succeeds at least in piercing below mere deeds and words and makes us envy the religious atmosphere that envelops the Labor party of Great Britain. We see a man "with a listening awe in his soul" advancing manfully upon capitalism while disentangling his steps from communism. The socialism for which he stands, he declares, "is not the rule of the working class; it is the organization of the community." Farther still to the left, but belonging to no political line but rather to the line where Buddha, Christ and St. Francis stand, there appears to solemnize the souls of men the saint, Gandhi. A spiritual quickening awaits the man who reads the three essays bound together in *MAHATMA GANDHI*, by Romain Rolland. There is no grace of style in the volume; save a rather awkward account of the controversy between Gandhi and Tagore, there is little more than a bare recital of facts.



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But one hears Gandhi speak and one kneels and prays and inwardly goes to confession. One is convinced that the Hindu prophet who learned non-resistance from the sermon on the mount is nearer the temper of Jesus than the British government. And then, if one likes, one may turn to *YOUNG INDIA*, by Mahatma Gandhi himself, and browse in his contributions to the magazine of that name which have indeed "passed beyond the pale of polemical politics and entered the realm of classical literature."

It certainly is no far cry from Mahatma Gandhi to St. Francis. Two excellent volumes on this perennially alluring figure have recently come from the press. *THE MYSTICISM OF ST. FRANCIS OF ASSISI*, by D. H. S. Nicholson, is a scholarly analysis written and printed in a distinguished manner; *SAINT FRANCIS*, by G. K. Chesterton, is brief and popular. It is by no means the least of the triumphs of the saint that there is more of Francis than of Chesterton in this volume. Worthy to stand with these volumes is the delightful *IGNATIUS LOYOLA: AN ATTEMPT AT AN IMPARTIAL BIOGRAPHY*, by Henry Dwight Sedgwick. This first Protestant life of the famous Jesuit exemplifies the chivalry of this knight who renounced the princely lady of his heart and, hanging up his armour over the altar of the virgin Mary, restored the religion of romantic obedience to the serene heart of man. Any one of the volumes will demonstrate Browning's lines:

Those who live as models for the mass  
Are singly of more value than they all.

History requires a larger vision, a more determined industry, than biography and there fails the nucleus of a market which human affection creates; hence there are fewer histories than biographies and the level of workmanship is higher. I have but two to mention. The first is Professor G. P. Gooch's *HISTORY OF MODERN EUROPE 1878-1919*. Mr. Gooch was formerly a liberal in the English parliament and latterly has been editing hitherto unattainable material on the war. In this volume he sums up, with marvellous brevity and lucidity of statement, in paragraphs from which every shred of passion has been raked, the contents of governmental archives, of personal memoirs and of more formal historical sources. Here one moves among facts. All propaganda is scorned and there emerges the clear conviction that while Austria and Germany are most responsible for the time when war broke, the fact that war broke has a far wider source of national guilt. The author indorses Mr. Lloyd George's statement that the governments "staggered and stumbled into war." He declares, "The root of the evil lay in the division of Europe into two armed camps which dated from 1871 and the conflict was the offspring of fear no less than of ambition." This indispensable volume will do much to help us to the Christian task of loving our enemies and to a pity for us all.

The other historical work carries us back into the colonial history of America—away from the pressing problems of our times but not from wars. While statesmen have been voting and dozing and while warriors have been fighting and shouting and dying, while most of us have been fluttering from one mental interest to another, Professor Herbert L. Osgood of Columbia has spent his life setting forth "the nature and growth of government in the American colonies." His three volumes on the colonies in the

seventeenth century are now to be completed, some five years after his death, by the publication of four volumes on *THE AMERICAN COLONIES IN THE EIGHTEENTH CENTURY*, the first two of which have just been issued. They have been accompanied by a short and moving volume, *HERBERT LEVI OSGOOD, AN AMERICAN SCHOLAR*, by Dixon Ryan Fox. The theme is so genuinely central to the times that nearly all the leading personages pass close before us. We attend, for instance, the trial of Zenger for libel and witness the establishment of freedom for the press; we learn to admire old Logan, staunch legate of William Penn, and to despise Governor Keith, the deceiver of Franklin, who wanted only a career; Increase and Cotton Mather lose their halos; we follow the various strains of religious immigration, Mennonites, Schwenckfeldians, Moravians; we learn that agents of transatlantic lines did not learn their wiles in this century; Leisler, Weisel, Dudley, Hunter, Belcher, Burnet, all walk before us. Above all, we learn the lesson history forever keeps dinning in our ears, that there are two sides to every question and that understanding, humility and magnanimity are essential virtues. As we read these scholarly and fearless volumes, jingoes or no jingoes, we hail as the ideal American him who

Can still suspect and still revere himself  
In lowliness of heart.

- LINCOLN, by Nathaniel W. Stephenson. Bobbs Merrill, \$3.00.  
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THEODORE ROOSEVELT, by Lord Charnwood. Atlantic Monthly Press, \$2.50.  
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RELIGIOUS EXPERIENCE OF JOHN HUMPHREY NOYES, by George W. Noyes. Macmillan, \$2.50.  
WOODROW WILSON'S CASE FOR THE LEAGUE OF NATIONS, by Hamilton Foley. Princeton University Press, \$1.75.  
MUSSOLINI AS REVEALED IN HIS POLITICAL SPEECHES. Dutton, \$3.50.  
J. RAMSAY MACDONALD, THE MAN OF TOMORROW, by Iconoclast. Seltzer, \$2.50.  
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IGNATIUS LOYOLA: AN ATTEMPT AT AN IMPARTIAL BIOGRAPHY, by Henry Dwight Sedgwick. Macmillan, \$3.00.  
HISTORY OF MODERN EUROPE 1878-1919, by G. P. Gooch. Holt, \$5.00.  
THE AMERICAN COLONIES IN THE EIGHTEENTH CENTURY, by H. L. Osgood. Columbia University Press, two volumes published, \$5.00 each.  
HERBERT LEVI OSGOOD, by D. R. Fox. Columbia Univ. Press, \$2.00.

## The Novelist Discovers Religion

By Paul Hutchinson

WHERE DOES JOURNALISM stop and the art of writing novels begin? It used to be thought sufficient to damn a writer if one could exclaim, "O, he's merely a journalist!" Take up an arm-load of this season's fiction and ask how much of it is other than journalism. Nor is this, perhaps, any proof of its lack of meaning. With the avowed journals becoming what they are—thin frames, gaudily begilded, for the display of advertisements—it may be time we were discovering a more reliable medium for the reflection of our contemporary life. And the novel is ready to compete with the movie for that honor.

A line of fiction stretches before me as I write. It is almost impossible to distinguish it, essentially, from the newspapers that lie heaped on the table in the corner. The same screaming headlines, in this case supplied by the stridently colored jackets and book edges. The same straining after timeliness, for most of these will be as passé in a year as last night's sporting final has become in a day. Even the same topics, with the novelist choosing material on the same basis as the managing editor. The chief difference, I should say, is one of veracity, and there a wider margin of leisure gives the novelist the advantage.

First page news, slightly rewritten and annotated—that makes up the bulk of the spring fiction list. What is the live news this year? Ask Dr. Straton; he knows. Not for years has there been a period when the sermon-excerpt has been so welcome a guest at the city editor's desk. Religion! that is the bull's-eye in the present publicity target. The church; the ministry; the creeds. Any one of them, or their derivatives, good to any length for special articles in any Sunday supplement. And so the novelists come with a collection of priests, canons, bishops, preachers, believers, doubters that makes the story without an ecclesiastical slant a rarity in this season's output.

Take, as a representative portion, this fictional phalanx that stretches across my desk. Here we have the established English—May Sinclair, Compton Mackenzie, Rose Macaulay, Gilbert Frankau. Add the super-reporter—Philip Gibbs. The established American—Edna Ferber. The writer-in-revolt—Maxwell Bodenheim. The most successful of the first novelists—Marjorie Barkley McClure. The college precocity—John Wiley. Surely here is enough material to give a fair idea of the fictional "drift," if drift there be.

What have they to say? In truth, a great deal; and most of it, as I have suggested, about religion. In the whole lot only Wiley, who still has the undergraduate's fear of religion as one of life's major indecencies, and Frankau and Ferber, are not giving it first attention. But even Frankau is handling what is, at bottom, a problem in spiritual adjustment within a family, while Ferber's study of the moral disintegration of a successful American is a clinic in souls.

What will they give their readers? May Sinclair, in *A CURE OF SOULS*, takes the Reverend Canon Clement Pur-

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cell Chamberlain to pieces to see what makes him tick. There is no mercy in the book. The figure of the man who has sought orders within the English establishment in order that he might, indeed, be carried to the skies on flowery beds of ease, is done with the detail of a dry-point portrait. Why is the church not taken seriously by great numbers? Look at Canon Chamberlain, says Miss Sinclair, and read the answer. Not the full truth, of course. Many a man who is burning himself out in the labors of the ministry will resent this as a caricature. But as long as men of this sort do exist among the clergy—and they do—the delineation of their self-love will have its corrective value.

Compton Mackenzie swings clear over to the other extreme. Continuing a study begun in a novel published last year, *THE PARSON'S PROGRESS* tries to chart the path of an honest man in the contemporaneous clerical life of the church of England. The book is supposed to show a clergyman dealing with his doubts, which it does very poorly. It does, however, give an illuminating view of the Anglo-Catholics, which should supply many a reader with a new comprehension of the difficulties of their tight-rope act. Doubtless in a promised final volume Mr. Mackenzie will take his hero into that Roman fellowship where he has himself found shelter.

Then comes Rose Macaulay, to laugh at Anglican, Roman, and everybody else impartially. *TOLD BY AN IDIOT* is one of these three generation novels, with the father of the Garden family as its central figure. Mrs. Garden—by far the most appealing character in the book—for a while dutifully follows her husband about from Anglicanism to Romanism to Evangelicalism to Ethicism, but when the Christian Science stage arrives, she refuses. There are, moreover, other stopping points in the religious pilgrimage that save Mr. Garden's life from monotony. Miss Macaulay would say that she wrote the book to prove that there is little difference between the day of Victoria, of Edward, and of George.

Last of the Englishmen we take Philip Gibbs. *HEIRS APPARENT* does not directly concern itself with religious questions. It is a depiction of the much-discussed younger generation—concerning whom Mr. Gibbs and Miss Macaulay do not agree—and, on the whole, the best depiction so far given us. It comes to a rather sombre conclusion: "The young idea is only the old idea in a different kind of slang," and the notion is rejected that the youngsters can, or should, dig our civilization out of the mess into which the oldsters have led us. But the search for the spiritual solvent is there, given clearest expression perhaps by the attractive young Romanist priest, but present even when it is not acknowledged in so many words. All things considered, I have found this the most suggestive of the English books.

Edna Ferber has done a fine thing in *SO BIG*. There is a clean wind sweeping through it that one likes to believe sweeps often across American prairies, and the contrast of the spiritual development of Selina DeJong, who stuck by her truck farm, with the shriveling of her son, who had his clothes made by Peel and "ran over" to Europe when the fancy took him, is superb. Miss Ferber is fighting for the soul of America in her book. She knows which is the side of the angels; likewise she knows from what quarter to expect the enemy.

John Wiley, with his *THE EDUCATION OF PETER*, is of interest only in contrast with the college novels that were

appearing two or three years ago. It is a long way from Scott Fitzgerald to Wiley, but thank heaven that is the way we are going.

With two editions exhausted at publication, Marjorie McClure's *HIGH FIRES* has caught attention. It is that rare thing, a novel about a minister that shows an understanding of its hero. The picture of the parish in Detroit, of the clear-grained Presbyterian pastor, of the parsonage children making their adjustments to the world outside the manse, is a vivid one. Some of the parishioners seem a bit too black to carry conviction, but that may be due to the fact that Mrs. McClure looked at them with the eyes of a daughter whose pastor-father suffered at their hands.

Finally, lest the idea be given that the day of the sex story is entirely past, and as a sort of foil to the rest, there is Maxwell Bodenheim's *CRAZY MAN*. It is hard not to be flippant about such a book. But, without questioning Bodenheim's sincerity, and admitting his intermittent powers of writing, the volume must be regarded as the product of a sex-obsessed group. Yet even Bodenheim is seeking a religion, a Christ. To be sure, it must be a religion without sin, and the Christ turns out to be a very Ben Hechtic sort of messiah, but even among the radicals we find religion thus occupying the center of the conversational stage.

Then may I add, just as a footnote to all these, that the most joyous book of the season is *A HIND LET LOOSE* (cf. Genesis 49:21), by C. E. Montague, of the Manchester Guardian. But even in the midst of the warm laughter that is bound to come with the reading of such a work of perfect irony, there is the apprehension that should result when we realize that it is the men who know modern journalism most intimately—Montague here and Gibbs in his book—who regard it most lightly. Or despairingly, as you will.

Every minister ought always to be taking a course in the understanding of contemporary life. For some of the textbooks, go to the novelists.

*A CURE OF SOULS*, by May Sinclair. Macmillan. \$2.50.  
*THE PARSON'S PROGRESS*, by Compton Mackenzie. Doran. \$2.00.  
*TOLD BY AN IDIOT*, by Rose Macaulay. Boni & Liveright. \$2.00.  
*HEIRS APPARENT*, by Philip Gibbs. Doran. \$2.00.  
*SO BIG*, by Edna Ferber. Doubleday, Page. \$2.00.  
*THE EDUCATION OF PETER*, by John Wiley. Stokes. \$2.00.  
*HIGH FIRES*, by Marjorie B. McClure. Little, Brown. \$2.00.  
*CRAZY MAN*, by Maxwell Bodenheim. Harcourt, Brace. \$2.00.  
*A HIND LET LOOSE*, by C. E. Montague. Doubleday, Page. \$2.00.  
*GERALD CRANSTON'S LADY*, by Gilbert Frankau. Century. \$2.00.

## The Run of Recent Books

President Coolidge's views upon the fundamental problems confronting this nation are set forth in the new volume, *THE PRICE OF FREEDOM* (Scribners, \$2.50). The book contains a number of speeches and addresses selected chiefly to present his conceptions of our national principles.

The brilliant romance of past days in the Orient shines through the pages of *THE LIFE OF THE ANCIENT EAST*, by James Baikie (Macmillan, \$4.00). In successive chapters the author recreates the golden days of Babylonia, Assyria, Egypt and Greece.

No one is better qualified to speak of the Neighborhood movement than Robert A. Woods, whose new book, *THE NEIGHBORHOOD IN NATION BUILDING*, is just published (Houghton Mifflin, \$3.00). Dr. Woods has been engaged in social work since 1891, being now at the head of the South End House of Boston.

IN *DAYS OF DELUSION* (Houghton Mifflin, \$3.00) Clara Endicott Sears gives a vivid account of that period of spiritual upheaval in

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American history in which the leading part was played by William Miller, self-appointed prophet, whose predictions that the end of the world was at hand threw thousands of men and women into uncontrollable hysteria.

**THE LIVING PAGEANT OF THE NILE** (Bobbs Merrill) tells what a reporter found of human interest in the revelations connected with the discovery of the tomb of Tutankhamen. He is not interested in the old kings, but in the life lived by the common people of their days.

Dispassionately and with a discerning appreciation of each religion discussed, is written **THE WORLD'S LIVING RELIGIONS** (Scribners, \$1.75), by Robert Ernest Hume, professor of the history of religions in Union Theological Seminary.

Arthur B. Patten, author of **CAN WE FIND GOD?** (Doran, \$1.60) is well known to Christian Century readers, in the pages of which journal some of these chapters originally appeared. Dr. Patten offers here an interpretation of the mystical element in religion, and its application to modern life.

Russell H. Conwell is an institution in American life, and his new book, **BORROWED AXES** (Judson Press, \$1.25), will be given hearty greeting by the multitudes of leaders who appreciate apt illustrations and helpful interpretations of Biblical truth.

There is tenderness and understanding in Dr. Jeremiah B. Reeves' new volume of hymn studies, **THE HYMN AS LITERATURE** (Century, \$2.00). The immortal song poems are linked up with the times and places which produced them, and with vivid glimpses as well of the men and women who wrote them.

Especially welcome at this Easter season is the little book of Henry Hallam Saunderson, **THE POWER OF AN ENDLESS LIFE** (Century, \$1.25), which is indeed "a glowing work on the high adventure of Christianity."

Struthers Burt, poet, has just brought out a novel, **THE INTERPRETER'S HOUSE** (Scribner, \$2.00), which is realistic, but at the same time rich in poetic feeling.

From South Carolina comes a new book of songs of the hills and their folk from the pen of DuBose Heyward. **SKYLINE AND HORIZONS** (Macmillan, \$1.25), is the title of the volume.

**PROPHECY AND THE PROPHETS** (Judson Press, \$1.25) is a book for the ordinary reader who seeks an introduction that will help to a clearer understanding of the prophetic scriptures. The author is professor emeritus of Old Testament literature in Crozer Theological Seminary.

There are plays that count. **OUTWARD BOUND**, a study of what happens after death, is one of them. Written by Sutton Vane, a

success on the New York stage, and now put into book form. (Boni & Liveright, \$1.50.)

Louis F. Post, who had to handle the cases as they came to trial, has chosen well his title, **THE DEPORTATIONS DELIRIUM OF 1920**. Delirium it was, and Mr. Post tells the story in its completeness. A valuable document in the effect of war hysteria on the public mind. (Charles H. Kerr & Co., \$1.50.)

## THE SUNDAY SCHOOL

Lesson for April 20. Lesson text: Mark 16:1-15.

### The Risen Christ

**O**F ONE FACT we must be certain—there could be no worthy Christianity without the cross. We need to face that solid truth squarely. Had Jesus been only a poet, had he been only a cloistered teacher of ethics, had he been merely a healer of men's bodies, had he simply lived a beautiful life, he could never have founded the Christian religion. Jesus was no super-Coué, no gigantic Emerson, no haloed Tennyson; Jesus was the crucified Son of God and without the cross his religion would have lacked depth and hardness. Now Jesus enters into truest sympathy with all the suffering of his followers. Bishop Quayle, that great-hearted soul, tells of a father standing in his parlor looking down through tear-shadowed eyes upon a dead child. Standing there he feels an arm laid over his shoulder—the white Christ is standing beside him. That is true to life. The cross means no compromise with sin. Death may come but surrender never. A beautiful, dreaming Buddha cannot satisfy human life, for his range is too narrow. A kind-hearted Buddha working among the poor does not answer the full life.

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### Contributors to This Issue

VACHEL LINDSAY, distinguished representative of contemporary poetry; author "General Booth Enters Heaven," "The Congo," "A Chinese Nightingale," etc.

AMBROSE W. VERNON, professor of biography in Carleton College; author "Turning Points in Church History," "The Religious Value of the Old Testament," etc.

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ERNEST FREMONT TITTLE, minister First Methodist church, Evanston, Ill.; author "What Must the Church Do to Be Saved?"



Religion is something more than poetry, music and aspiration: it is battle with sin, suffering for a cause, sympathy in death.

Nor can Jesus bear the cross alone, while all the world goes free. There is a cross for everyone; there is a cross for me. I must find it, I must carry it, I must die upon it. An elder in our church, a professor of philosophy in the University of Pittsburgh lifts up the cross as the symbol of Christ's fidelity to a cause. Properly comprehended, this becomes the outstanding feature of Jesus' career—fidelity to a cause—an unselfish cause. We find our contact with Christ at this point; we also consecrate ourselves to a cause. For that cause we live, in helping forward that cause we use up our energy. In the success of that cause we find our deepest happiness.

But if the cross be essential to a full-orbed Christianity that touches and helps men in the different crises of existence, the resurrection is equally necessary. "I do not care to be immortal," said a brilliant man in my hearing. I freely confess myself unable to appreciate that reaction. I long to live eternally, growing all the time. The hope of eternal life is my most powerful inspiration to noble living. If I am to die like a horse or if I am to merely evaporate into space it will take something besides art for art's sake or goodness for goodness' sake to make me good. Therefore we glory in Jesus' word: "Because I live ye shall live also." To know that we shall be like him is enough. To know that we shall be with him thrills us to our best deeds.

The details of the resurrection do not concern me. I have never been able to harmonize the biblical accounts. In the Oberammergau Passion Play Jesus appears at the door of the tomb a spiritual body. I liked that in the Bavarian Alps and I like it here. I believe that a good case can be made out that all the spiritually fit will go forward in spiritual bodies, knowing and known. In extreme old age Dr. Theodore Cuyler climbed again the stairs to his Brooklyn pulpit and said: "I shall be myself, you will be yourselves, we shall know each other." A heroic life, crowned by the eternal survival of the spiritually fit, gives motive for sacrificial living and victorious dying.

JOHN R. EWERS.

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# NEWS OF THE CHRISTIAN WORLD

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## Anti-Saloon League Head Dies

Dr. Purley A. Baker did not live long enough to carry into effect his announced intention of resigning as general superintendent of the Anti-Saloon League of America. After a long illness, Dr. Baker died in Westerville, O., on March 30. He had been born in 1858, entered the Methodist ministry in 1884, and started work with the League in 1896. He had served as national head of that organization since 1903.

## Balloting Completed on Bok Plan

A total of 610,558 votes was cast in the referendum on the Bok peace plan. Of these, 534,177 favored and 76,381 opposed the Levermore suggestion. The supporters of the plan claim to be satisfied because the percentage in its favor is so heavy; the opponents because the vote was so light; Mr. Bok because of the publicity obtained. And Dr. Levermore has reasons of his own.

## Disciples Missionaries Go Forward in Safety

The party of missionaries of the United Christian Missionary Society whose progress toward Batang from Yunnanfu, China, has been watched with such anxiety, reached Tali, thirteen stages on their way, on February 4 in safety. After overhauling, the party was expected to get under way again on February 14. Letters just received state that the newspapers have exaggerated the dangers, which are not now greater than at any time during the last twenty years.

## Chicago Presbytery Considers War

Chicago presbytery finds itself in a strenuous debate concerning the attitude of the church toward war as a result of a memorial to the approaching general assembly introduced at the preachers' meeting March 31 by the social service department through its chairman, Prof. R. W. Frank, of McCormick Theological Seminary. In the course of this memorial the general assembly was petitioned "to issue a deliverance denouncing the unchristian philosophy which declares war to be inevitable; to restate our belief in the possibility of a peaceful method of settling international disputes; to declare our church unalterably opposed to war and the entire war system; to pledge our church to an unrelenting crusade for a warless world; and to declare our purpose to cooperate with other churches and Christians everywhere in the sincere endeavor to establish the ways of peace. The presbytery of Chicago further respectfully petitions the General Assembly to declare its conviction that under modern conditions recourse to war is evidence of inefficiency and of failure to measure up to responsibilities and to call upon the government of the United States of America to seek every possible opportunity for settling disputes amicably." The state chaplain of the Illinois American

Legion, Rev. Arthur F. Ewert, attempted to substitute for this another overture calling upon the general assembly "to warn her members and adherents throughout the world, against the insidious propaganda now employed under the guise of Christianity and maintained with funds supplied by the enemies of our government, and to encourage our members and adherents to a new purpose to defend the principles on which our nation is founded." Another ex-service man, Rev. M. V. Oggel, introduced still another memorial in an effort to do away with the ambiguous language and the lack of constructive proposals in the docu-

ment submitted by the social service department. After a long and heated debate, in which a heavy majority of the men who had served in the world war lined up in favor of some action of the kind suggested by the committee, the whole matter was referred back without action and will be threshed out again at a special meeting on April 7. An overture originating with a group in the Madison presbytery was read by the stated clerk, Dr. A. C. Zenos. It proposed that a new chapter be added to the Presbyterian confession of faith, to be known as the declaration of the church on war, in which a position would be taken very

## Japan's Premier Summons Religious Aid

PREMIER KIYOURA has marked another milestone in the religious history of Japan, and acknowledged the gravity of the moral issues confronting that country, by calling into consultation with his government representatives of Shintoism, Buddhism and Christianity for the purpose of suggesting methods for undergirding the life of the Japanese with religion. All the participants were Japanese.

Reports from the conference suggest that the representatives of Buddhism and Shintoism placed great stress upon the past contributions of those faiths to Japan's glory, while the Christians emphasized the need for government co-operation with socialized types of religious service. A report received at St. Mary's mission house, Techuy, Ill., from Roman Catholic observers in the far east pointed out that the recognition of the existence of a personal God was not even suggested by any of the conferees.

### EFFECT OF EARTHQUAKE

A Methodist missionary, Rev. C. W. Iglehart, in interpreting the conference for Our World, an American magazine, states that the conditions growing out of the emergence of a new industrial order, the after-effects of the world war, and the modern woman's movement have tended to destroy old social and religious sanctions in Japan. To these must now be added the effect of the earthquake. "Japan in a very peculiar way lives in its capital," says Mr. Iglehart, "and a loss to Tokyo is felt to the edges of the nation. At first the disaster seemed to call out the best qualities of the people. Ten days after the event police were able to report that there was no profiteering, no public begging, and no increase in crime in Tokyo. But this cannot continue forever. Human nature is now showing itself in the exploitation of the unfortunate by the rich. One million refugees living in privation and discomfort are a fine breeding ground for discontent. The innumerable lesser quakes of the last five months have reduced everyone to a state of high nervous tension. Many men are idle, children are out of school large parts of the day; the poor are poorer still and for everyone comforts are rare. A reck-

less spirit is seen with the absence of regular home life and occupations.

"Practically all the cultural institutions of Tokyo and Yokohama were lost," Mr. Iglehart continues. "Schools, museums, theatres, libraries, as well as shrines, temples and churches, all went, and with them a very wholesome force in the community.

"So an official appeal has been made to the representatives of the so-called 'Three Religions,' Shinto, Buddhism and Christianity, to exert their strength in saving the national life. These religions are so diverse as to have only this in common, that they are religious, but they are all vital factors for good.

### CHRISTIANITY RECOGNIZED

"Christianity is now regularly recognized as one of the religions of Japan, welcomed and vigorous. By actual count the churches are as yet few and small, but in influence they have a commanding place. Only one person in two hundred belongs to a church, and yet all through Japanese society are leaders who have been to Christian schools, or who by reading and association with Christians have become convinced of the truth of this faith. If questioned they would say that in their public life they are Shintoists, in their family life Buddhists, and in their own personal life, Christians. They are not enrolled in the churches, but can be counted on for genuine loyalty to the ideals of Christianity. They are to be found in the imperial court, in diplomatic circles, in business and the professions and very noticeably among labor union leaders. In fact, the liberal groups in every profession are deeply influenced by Christian standards. This twilight zone of Christian influence is most pronounced in Japan. But, of course, it depends eventually on healthy churches and church schools as well as other religious institutions. Through these the direct influence of Christianity as the vital faith of a modern man, Asiatic or Occidental, is exerted, tempering the crudities of modern industrial conditions, working through the inconsistencies between ideal and performance in business and society. Within seventy years Christianity has found deep rootage in Japanese life."

similar to that of the Quakers. This recommendation has likewise been referred to the social service department.

#### Oldest Methodist Minister Dies

The Rev. Seth Reed, of Flint, Mich., whose one hundredth birthday was marked by the Methodists of Michigan last June, died on March 24 from complications brought about by an accidental fall. Until the day of his accident, Dr. Reed, whose career covered most of the development of the state, had been an active participant in the life of the church.

#### Mission Board Fifty Years Old

The Canadian Baptist Foreign Mission board is fifty years old, and is celebrating that fact. The first mission to be established by this vigorous body was in India, so that native leaders and missionaries from India are being given a prominent place in the exercises that mark the anniversary.

#### Presbyterian Moderator Has Typhoid

Dr. Charles F. Wishart, moderator of the Presbyterian general assembly, is in a Pittsburgh hospital with a mild case of typhoid fever. All speaking engagements have been cancelled, but it is expected that Dr. Wishart will be able to open the approaching session at Grand Rapids.

#### Philadelphia Preachers Back City Clean-up

Told that the mayor and chief of police were not being given adequate support in their efforts to clean up Philadelphia, more than six hundred ministers, representing all communions, marched to the city hall and personally assured the officials of their support. Philadelphia has been trying a new broom in the form of a general in the marine corps as chief of police, and the broom has cleaned altogether too well for the comfort of many of the city's politicians. But if the religious forces continue to give Mayor Kendrick and General Butler complete

support, there is no reason why a city that has been notoriously "corrupt and contented" for years should not learn the joys of decency.

#### Bishop Waldorf Finds Six Contented Methodists

When Bishop E. L. Waldorf of the Methodist church was questioning the candidates for admission into the Kansas conference he drew from them the usual affirmative answer to the demand: "Do you approve of our church government and policy?" "That's good," commented the bishop, when the candidates had met the required test. "You are about the only six men in the church that do!"

#### Bible Class Demonstration at Baptist Convention

When the northern Baptist convention is in session at Milwaukee, beginning May 28, a demonstration will be given of the methods followed in the famous Bible class conducted by Dr. D. J. Evans in

the First Baptist church of Kansas City. This class claims to have turned out 50,000 men on a single Sunday, when engaged in an attendance competition, and averages 3,000 in attendance every week. The men's classes of all the Baptist churches within a hundred miles of Milwaukee will be asked to adjourn on the Sunday of convention week, so that their members can participate in this demonstration, in which Dr. Evans and the president of the class, Mr. N. W. Dible, will employ the methods used with such power in Kansas City.

#### Baptists Report Progress in Hungary

Mission work conducted by Baptists in Hungary brought the church membership up to 10,079 by the close of 1923. During the year there were 1046 baptisms in the sixty congregations or districts. There are now 414 mission stations, with sixty paid preachers and three hundred volunteer

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workers. The theological seminary graduated twenty-two.

#### Editors Change in Episcopalian Sanctums

Dr. Frederick C. Grant, rector of Trinity church, Chicago, has been made

editor-in-chief of the Anglican Theological Review, a quarterly published by the Columbia University Press of New York. The review is now in its seventh volume. At the same time, Dr. W. Russell Bowie, rector of Grace church, New York, has presented his resignation as editor of the

## Quakers Appeal for War Outlawry by Churches

QUAKERS OF AMERICA and England have united in an appeal "to all churches of Christ in all countries" calling for action to separate the churches from any sort of support for the war system. The manifesto, in part, says: "Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

"These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the foot-prints and the sign-posts of Jesus Christ our Lord. Christ would not send his disciples where he himself does not lead. 'Follow me,' has been forever his watchword. Shall not, then, the Christian church follow its leader with perfect loyalty along this path?

#### NATIONAL LOYALTY

"Such loyalty to Christ is consistent with loyalty to one's native land. The higher loyalty includes the lower, and gives to all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love of God and his fellow-men. Christ taught the fatherhood of God and the brotherhood of man; his church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and of class for class. It must rise to the height of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft. In time of war, as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

"As Christians, we are striving for a warless world. We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian church.

"A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever.

#### UNCOMPROMISING CHRISTIANITY

"The achievement of all the great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed.

"The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting co-operation among the nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian church in practice and profession must condemn the whole system of war unequivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind."

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Southern Churchman. It is reported that the resignation comes as the result of criticisms made of his attitude on current questions in the life of his church.

#### Receipts for Mission Society Show Increase

Officers of the United Christian Missionary Society report that receipts for December, January, February and half March show an increase of \$12,000 over a similar period a year ago.

#### Congregational Churches Unite in New England Town

The First and South Congregational churches of Ipswich, Mass., have formed a single society, the edifice of the former being dedicated to purposes of worship, and that of the latter remodeled for use as a community house. The First Church has a history of 290 years and the South church of 175. Their union is thus symptomatic of a recognition of changed conditions calling for a changed program on the part of churches in this period.

#### Rhode Island Adopts Weekday Religious Education

There are fifteen towns and cities in the state of Rhode Island in which children are excused from the public schools for an hour each week to attend religious instruction in churches of their parents' choosing. The only other New England city employing the same system is Bar Harbor, Me., but plans on foot now contemplate the extension of weekday religious instruction to many other communities.

#### Two Strong Methodist Churches Dedicated in Mexico

Bishop Wilbur P. Thirkield reports the dedication of two strong Methodist churches in Mexico. The Aztecas church, in the capital, has a complete equipment for social work of the most advanced

type, and has won the approval of Mexicans of all classes. The church at Puebla replaces a fine structure destroyed by fire about a year ago, and is probably the finest Protestant edifice in Mexico.

#### Largest Anglican Cathedral Ready for Consecration

The largest cathedral in the church of England, just completed at Liverpool, will be consecrated on July 19. A series of special services will follow, occupying an entire week. Bishop Manning, of New York, has been invited to preach on the final Sunday morning of the week of celebration. Liverpool cathedral will rank as the third in size among the Christian edifices of the world, being outstripped in size by only St. Peter's and the cathedral at Seville. Work was started in

1904, and it is remarkable that so large a church could have been completed in twenty years, especially in view of the interruption of the world war. When the cathedral of St. John the Divine is completed in New York it will displace the Liverpool structure as the third in size among churches.

#### What Questions Face a Church Today?

What are the real issues with which the churches of the United States are struggling? How close are these to the issues that affect the future welfare of the people of the United States and of the world? Several denominations are about to hold their annual, bi-annual, or quadrennial meetings. It is of interest to note the topics with which they are planning

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to concern themselves. Thus, the most independent paper within the Methodist ranks, Zion's Herald, states that the five issues that will engage the Methodist general conference are, in order of emphasis: the reform of the episcopacy; the reorganization of benevolent administration; the proposal to elect district superintendents; world peace; unification with the Methodists of the south.

#### Lenten Services In Chicago Loop

Noonday services are being held in the Powers theatre, Chicago, under the auspices of the Chicago federation of churches throughout the Lenten season. The speakers announced are Daniel A. Poling, Bishop Thomas Nicholson, M. P. Boynton, Simon P. Long, Gilbert Wilson, Howard Agnew Johnston, J. T. Wardle Stafford, and John McNeill. The services are being broadcast by radio.

#### Dr. Hillis Slowly Convalescing

Dr. Newell Dwight Hillis, of Plymouth church, Brooklyn N. Y., who early in the year suffered a cerebral hemorrhage, is slowly convalescing. He has been granted a leave of absence for eight months by his church, part of which he will spend at Battle Creek. Plymouth pulpit is being supplied by Charles H. Parkhurst, Harry Emerson Fosdick, and Hobart D. McKeenan. If Dr. Hillis is not able to return to his work, there are reports that Dr. Fosdick will be extended a call.

#### What Students Think of the American Home and Church

Detailed reports have now appeared of the discussions of the group of students from the colleges of New England that met at Holyoke, Mass., during February. While the number of questions considered was too great to admit reproduction of the entire list in this paper, many of the conclusions reached were of importance. Thus, for example, there was a heavy majority in favor of the belief that the home did not adequately prepare for the experiences of college, and almost no dissent to the statement that the fathers of the students present were more interested in their golf, lodge, or club than in the church. There was unanimity of opinion that parents do not know nor understand what college brings to the student's mind. Equally clear was the feeling that "the church seems to demand acceptance in blind trust rather than on reasonable faith." A few only dissented from the opinion that "the things taught in the church are not applied by the church, and no one seems to care about telling how they can be applied or seeing that they are applied." Other conclusions declared that "the church does not give a plain message about wealth and material possessions. It is not plain in its preaching of the brotherhood of man from the standpoint of racial equality. It gives two clearly antagonistic viewpoints of war." When it came to voting as to whether there is a discrepancy between the church's teaching on war and Christ's teaching, the affirmative stood at 29 and the negative at 2. It is of interest to note that when constructive suggestions

were asked, these students confined themselves almost entirely to conditions in Sunday schools. Evidently, they regarded the church school as the key to the type of church service which they would most heartily endorse. All the students participating in the conference were known as Christian leaders on their respective campuses.

#### More Soldiers Baptized Near Peking

There has been another baptism, this time of eleven hundred soldiers, within the army of General Feng Yu-hsiang, the Christian now in command of the Chinese troops surrounding Peking. Nine pastors participated in the ritual, many denominations being represented among them. It is estimated that at least thirteen of the thirty thousand troops under General Feng's command are now baptized. Probably ninety-nine per cent of the officers are accounted Christians. The standards of discipline and morality within this army are said to be maintained with rigor.

#### One Man Teaches Ten Thousand

Michael P. Szymansky, an American citizen of Polish parentage, has taught English to 9,987 aliens in the city of Chicago. For twelve years Mr. Szymansky has been a member of the teaching staff at the Division Street Y. M. C. A., and in this manner has made his large contribution to the solution of the difficulties of so great a number of foreign-born.

#### Large Group to Study In Europe

Under the auspices of the Fellowship for a Christian Social Order, seventy-five men and women are expected to go to Europe this summer to study international and economic problems. The group will sail from New York on June 28 and



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#### Church Cannot Survive Another War, Says Rabbi Wise

Rabbi Stephen S. Wise, of the Free synagogue, New York, has told the New York Times that he does not believe that the church can survive another war. "I was anything but a pacifist during the world war," Dr. Wise told the newspaper. "But if there is another conflict, as there may well be, owing largely to America's failure to work for peace, if the churches again bless banners and offer up prayers for the victory of national armies, they may still retain their edifices, organs, music and incense; but the spirit will no longer be in them. They will be mortuary chapels, not living churches."

#### Bible Reading Required in Kentucky Schools

A law just enacted in the state of Kentucky provides that "The teacher in charge shall read, or cause to be read, a portion of the Bible daily in every classroom or session room of the common schools of the state of Kentucky, in the presence of the pupils therein assembled, and no child shall be required to read the Bible against the wish of his parent or guardian. The failure of any teacher to conform to this act shall be cause for the revocation of his certificate in the manner provided by law."

#### Ninety-Year Old Church to Build Great Plant

On almost the same site where it has stood since its organization ninety years ago, in the heart of Rochester, N. Y., the Baptist Temple—formerly known as the Second Baptist church—is about to build a plant with a value, inclusive of site, of more than \$2,000,000. The nineteenth anniversary of the church was celebrated with a banquet held on the night of March 12, at which President Clarence A. Barbour, of the Rochester Theological

Seminary, and Prof. H. B. Robins, of the same institution, made the principal addresses. This downtown church has attained wide influence during the ministry of its present pastor, Rev. Clinton Wunder.

#### Agitates for Changes in Methodist Church

A delegate to the approaching general conference of the Methodist Episcopal church, Dr. Ray Allen, of Rochester, N. Y., has published, under the title "Keep thy candlestick," a series of three articles on the issues to be faced by that body. Dr. Allen makes several suggestions tending toward the introduction of a more democratic regime in the administration

of his church, and closes with a discussion of the relation of the denomination to war, "the most important subject by far which will come before it this quadrennium." He holds that "the Methodist Episcopal church, through its one authoritative body, the general conference, should this May take action so clear and definite as to completely separate itself from war, now, henceforth and forevermore, with no provisos, no evasions, no exceptions."

#### Prayers for Church Union Published

The continuation committee of the world conference on faith and order has put out a little leaflet containing prayers

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and suggestions for the celebration of the eight days ending with Pentecost or Whitsunday, June 8. Copies may be obtained from Robert H. Gardiner, 174 Water Street, Gardiner, Me. Suggestive of the other prayers gathered in the pamphlet is this one: "O God, the Father of our Lord Jesus Christ our only Saviour, the prince of peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen."

#### Curriculum at New Russian Theological Seminary

The course of study of the new theological academy in Moscow, which is largely supported by gifts from America pledged by Bishop Edgar Blake and Dr. L. O. Hartman of the Methodist church, is reported in the Moscow "Izvestia" to be: Life and doctrines of Christ, and introduction to the Old and New Testaments, lecturer, Bishop George Dobronravov, rector of the academy; history of the Christian church, lecturer, Prof. Popoff; substance and the philosophical foundation of the orthodox Christian contemplation, lecturer, Archbishop Alexander Vedensky; Christian ethics, lecturer, Dr. Julius F. Hecker; the theory of sermons, lecturer, Metropolitan Evdokim; the practical sermon, lecturer, Bishop Krassotin. The Moscow papers report an enrollment of forty students. The course of study covers three years.

#### To Mark Tercentenary of George Fox

Sometime in July, 1624, George Fox was born. The three hundredth anniversary this year is to be marked by the Society of Friends all over the world. The largest gathering, which will be attended by Quakers from all parts of England, will be at Kendal during the first week in August. Some of the most stirring incidents in the life of Fox were connected with this part of the country, and pilgrimages will be made to all the hallowed spots. Special meetings will also be held at Hartshall, near Nuneaton, the nearest meeting-house to Fox's birthplace at Fenny Drayton; at Launceston, in the castle of which Fox was imprisoned; and at Cambridge, where he was roughly handled by the undergraduates. So far, no preparations have been made for special meetings in London, although it is there that Fox lies buried in the Quaker burying ground at Bunhill, not far from the other graveyard in which John Bunyan lies.

#### Still Another Methodist General Conference

The general conference of the African Methodist Episcopal Zion church will open in Indianapolis, Ind., on May 7. About 3,000 persons are expected to be in attendance.

#### Disciples' Minister Rejoices in Open Membership Increase

Dr. John Ray Ewers, pastor of the East End Christian church of Pittsburgh, Pa., says, in his church bulletin: "The morning mail brings still another letter recording victory for 'the practice of Christian union.' This time it is one of our older ministers, a man of kindly heart and broad mind, who has succeeded in his effort. It is said that there are about nine hundred community churches in the

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United States, and the movement has just begun, and that there are about one hundred open membership churches among the Disciples of Christ. There never can be union until we allow people to think for themselves and until we respect the spiritual experiences of our fellowmen. We stand for inclusion and not for exclusion. It is doubtful if Protestantism will survive unless all Protestants, at least, practice Christian union among themselves."

#### Community Church Thrives In Small Missouri Town

Four years ago the four Protestant churches in the little town of Edina, Knox County, Mo., under the leadership of the pastor of the Methodist church united their membership in a community church which has had a marked influence on the community. Not only have long-standing factional lines been wiped out, but large congregations and Sunday school attendances have been developed. There is a young peoples' class in the Sunday school, composed largely of high school students, with a membership of nearly forty, and a men's Bible class with a membership of nearly seventy-five. All civic and social work in the town is under the auspices of the church, and the pastor, Rev. J. Howard Thompson, cooperates closely with numerous other organizations, such as the farm bureau and the home-maker's clubs for which the county is famous.

#### Baptist Pastors Form Loyalty Movement

Baptists of Albany, Schenectady, and Troy, N. Y., have adopted a statement on which it is hoped the entire denomination can unite in expressing its loyalty to the basic principles of Baptist faith and the program of the northern Baptist convention. Declaring that not more than ten per cent of the church's membership is directly interested in the present theological controversy, but that if this continues there is likely to be a split that will produce three separate bodies, these Baptist ministers suggest as a platform on which everybody can stand the following five points:

1. The deity of our Lord Jesus Christ.
2. Salvation through faith in the crucified, risen, living and coming Christ.
3. The unique authority of the Bible as the divinely given record of redemption through Jesus Christ.
4. The complete autonomy of the local church, and the right of each individual to his own understanding of Christian truth.

5. Our supreme obligation to give the gospel of Christ to the whole world.

No attempt is being made to form an organization to promote the acceptance of this statement, but it is hoped that congregations and associations will, of their own volition, consider and approve it.

#### Presbyterian General Assembly In a Baptist Church

Another evidence of the cordial relations today existing between denominations is to be found in the announcement from Grand Rapids, Mich., that when the 136th general assembly of the Presbyterian church convenes there on May 22 it will hold its business sessions in the

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Fountain Street Baptist church. As usual, the opening session will be devoted to the sermon of the retiring moderator, Dr. Charles F. Wishart, and the sacrament of the Lord's Supper.

#### Another Negative Win in New York Debate

The Straton-Potter series of debates in New York City drags along. The latest, on the topic: "Resolved: that the virgin birth of Jesus Christ is a fact and an essential Christian doctrine," was held on March 22. As previously, the negative, this time held by Dr. Potter, won.

#### A Cross-Section of Chinese Student Opinion

Prof. William Hung, of the theological department of Peking University, states that "At Peking University every freshman is required to take four semester hours of religion. This year's course at the men's college is known as 'The Fundamentals of Faith,' and the method of the course is for each student to submit a series of questions on certain religious problems, and then each of the questions will be brought up in class for discussion after they have been classified and rearranged by the teacher. Among the fifty students, thirty-six call themselves Christians and three Confucianists, nine students specifying that they believe in no religion at all. Two students do not know how to classify themselves religiously." Among the most frequently asked questions Prof. Hung lists: Is there a future life? What is religion? Can a man live a noble life without believing in any religion? How can we prove the existence of God? Where is God? Why does God permit evil? What is the trinity? Is Christ man or God? Were the miracles of Jesus true? How can the death of Christ save us? What and where is the kingdom of God?

#### Episcopalian Ministers Indict War

At a recent dinner of graduates of the Episcopal Theological Seminary of Cambridge, Mass., members of the alumni association who served in the world war took an unequivocal stand against further support of war. "War," said Rev. Henry W. Hobson of All Saints', Worcester, Mass., the alumnus with the most distinguished war record, "war has come to represent just one picture to me. In the St. Mihiel advance I came across a group of our American soldiers ringed about a great sand pit where some German soldiers had been trapped in dugouts by the swiftness of the advance. Mind you, they were mainly farmer boys from Kansas and Missouri; boys who at home never had a cruel thought in all their lives. But now they had hit upon a most exciting sport. Part of the group were hurling hand bombs into the dugouts, and as the stunned and suffocated Germans rushed out with hands lifted, and scuttled to another door, the rest of our boys with leveled rifles shot them down like so many rats. It was all I could do to stop this entertaining game, and that's what war does with character—bedevils it. And the only way to stop it is to begin now; not wait until we are all rushed into its hell again."

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